

Gowda Saraswat Konkana Brahmins - A History

Sahityakusalan M. Seshagiri Prabhu



Compiled by: **Sasikanth R. Prabhu**

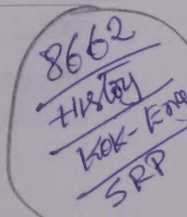
GOWDA SARASWAT KONKANA BRAHMAN - A HISTORY -

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Compiled and Translated by :
Sasikanth R. Prabhu



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(English)

GOWDA SARASWAT KONKANA BRAHMANS – A HISTORY

Compendium

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Contents

Swamiji's Message	04
Publisher's Note	05
Preface	06
1. The History of the Gauda Sarasvata Konkana Brahmans (<i>From Saraswatha Bodhini</i>)	12
2. The Konkani Language (<i>From The Konkani Language - Historical and Linguistic Perspectives</i>)	23
3. The Konkani Brahmans (<i>From Tribes & Castes of Cochin by L.K. Anantha Krishna Iyer</i>)	42
4. The Konkana Brahmans (<i>From Rasikaranjini</i>)	65
5. Essays from <i>Saraswatha Mithram</i>	105
6. Answers to the questionnaire issued by the Travencore Government in connection with the Ethnographical Survey (<i>From a Manuscript</i>)	117
7. Glossary of Names	176
8. Glossary of Terms	208
9. Bibliography	266
ANNEXURES	
1. A Biographical Note on M. Seshagiri Prabhu	270
2. The Calendar of the University of Madras	274
3. My Grand Father - A few scattered thoughts	279
4. From the Family Album	284



H.H. SHRIMAD SAMYAMINDRA TIRTHA SWAMI
MATADHIPATHI OF SHREE KASHI MATH SAMSTHAN, VARANASI

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Date : 12-08-2022

Hearty blessings to our beloved disciple Sasikanth R. Prabhu of
Thuravur with meditations of Lord Shree Narayana.

We are pleased to read your Vinantipatram requesting blessings
towards publication of book titled "Gowda Saraswat Konkana
Brahmans - A History" in English language.

Shree Vyasa Raghupathi is earnestly prayed to bless your venture
with complete success and may this book enlighten the readers
about the history, culture and language of our community.

Shreegandha Prasadakshatham is enclosed for the welfare and
prosperity of you and your family, which accept and be blessed.

Once more with hearty blessings

Shri Shyamindra

Publisher's Note

Of late, people seem to evince much interest to know about their past. Hence books on history of ethnic communities and languages come out comparatively in good numbers. Although scholars may opine or interpret differently, not many primary evidences are seen to be put forth.

With great pleasure we bring out this book of history of the GSB community, as penned by a great scholar a century ago. Sahityakusalan M.Seshagiri Prabhu (1855-1924) had already made his mark in multiple disciplines including history. A few of his writings on the subject are in English, but many more are in Malayalam. Sri. Sasikanth R.Prabhu has compiled these, besides translating those Malayalam essays. Original manuscripts of a couple of essays are held in the custody of Sukrtindra Oriental Research Institute, Thammanam. Sasikanth took pains to collect some rare pieces of supportive evidences with the help of his contacts abroad. His detailed Glossary is added at the end so that the common reader can familiarise with the names and terms used in the book.

A biographical note on M.Seshagiri Prabhu, authored by Sri.N.Purushothama Mallaya, Padmasri Awardee, has been reproduced here as one of the Annexures. Sri.Sasidhar M.Prabhu, grandson of Seshagiri Prabhu, has obliged with his short write up for this volume. CA Srinath Prabhu, another grandson of M.Seshagiri Prabhu, was kind enough to provide some rare photographs from their family album.

We express our sincere thanks to each and everyone mentioned above in facilitating a good product. Also to Sri.Payyanur Ramesh Pai for his suggestions and co-ordination with different persons to bring out this with value additions.

Hope readers will find this volume interesting and useful. Let this inspire more researchers to dwell on different perspectives of the community history.

Anand G Kamath

Trustee, P.G. Kamath Foundation

Preface

Narrating about our history and culture is a perpetual requirement, and GSBs of every generation must provide opportunity to recite the facts and evidences about the glory of their past. The curiousness and profound interest of our people in their history strengthened my initiative to delve deep into the works of Shri M Seshagiri Prabhu. This is my first venture into the literary field not only as an author/translator but also otherwise. I consider it as a divine scheme that this book has come in print through me. The flash of idea for this book came to me while attending the first *Punyatithi Aradhana* of *Srimad Sudhindra Tirtha Swamiji* at Haridwar. I take it as blessings of *Hari-Guru* to engage in this work. Before going further let me admit that I am neither a historian nor a linguistic scholar but have training and experience in research and consulting in applied psychology and business management. It is my passion and love of our culture that drives me to venture into such unaccustomed roles.

In organizing this volume, one of my tasks was to translate some of the essays of M Seshagiri Prabhu from Malayalam to English. In order to give access to a wider circle of readers, three Malayalam essays of M Seshagiri Prabhu, relevant to GSB history was translated into English. First, is a Malayalam manuscript of an article by him that is in the custody of *Sukrtindra Oriental Research Institute*, and was published with a chapter heading "History of Konkana Brahmins" in the book *Konkana Brahmanarude Charitram*. This essay is the response to an Ethnographical Survey initiated by the then *Travancore* Government. Second is a series of Malayalam essays published in the *Rasikaranjini* (a literary magazine) in seven parts. Here it is presented as running essay without break as it was written by M Seshagiri Prabhu as a single unit. Third, is a set of three independent essays written by M

Seshagiri Prabhu, which was in the collection of *Shri A D Hari Sharma* and are published by the Institute. The Malayalam essays are translated and presented as a single unit with the respective headings given by Seshagiri Prabhu.

A note here is that the terms *Konkani Brahmans* and *Konkana Brahmans* are used in many places in this book. These terms were profusely used by the people in Kerala a century ago. Please note that these terms refer to the *Gowda Saraswat Brahmans* (GSB), which is in vogue in the current century.

Translating the Malayalam works was not easy, as the author has used unique styles of writing and used Sanskrit words frequently in his essays. Maintaining the import of the author without distorting the essence of the original work was a challenging task. In the course of translation, many of the specific terms used by the author are retained in the transcription. As the translation work was progressing, I searched for the references mentioned in the book *Konkana Brahmanarude Charitram*. Fortunately, I could get most of the books and articles quoted by M Seshagiri Prabhu in his essays about History of Konkana Brahmans. Along with the translation work, some new materials discovered also gave fresh outlook. As the perspectives about the versions of History of Konkana Brahmans changed, the structure and content of the proposed book too changed. For me, an additional task emerged as collecting, arranging and determining the relevant portions to be included in the book. Ultimately, it culminated as a compendium.

I searched for the descriptions about Konkana Brahmans given in the *Travancore State Manual* of 1906 by *Nagam Aiya* assuming that it has included 'the contributions by M Seshagiri Prabhu. However, it appears that the compiler *Nagam Aiya* relied on someone else's contributions too, resulting in factual distortions when the book came out in 1906. It is mentioned in the *Travancore State Manual* that Konkani as dialect of Marathi. Seshagiri Prabhu would

never provide such a statement because he himself has written a detailed essay on the Konkani Language (included in the present book) which amply illustrates that Konkani has an independent existence and has evolved during the *Vedic* period itself. Also, the style and contents of M Seshagiri Prabhu's version of history differs from that published in the State Manual. For this reason, the descriptions from *Nagam Aiya's* volume are not reproduced here.

Apart from translating and compiling the works of M Seshagiri Prabhu, I have identified two features that might add value to the serious and *new-gen* readers. One is the inclusion of excerpts of the portions quoted by M Seshagiri Prabhu (provided as in-text contents in respective pages) and inclusion of some of his English articles related to history and culture of Konkana Brahmans; second, an extensive glossary of Sanskrit, Malayalam, Konkani words and specific / historic terms used in the essays. Both, excerpts as well as the glossaries are provided as vital parts of the book. The two glossaries are i.e. Glossary of Names and Glossary of Terms.

Language and history are closely connected; in order to understand the history of a place or community, a review of the language that was used helps an inquirer to a great extent. An English essay titled as "The Konkani Language" written by Seshagiri Prabhu and published in a book called the *The Konkani Language: Historical and Linguistic Perspectives* by the Institute is presented here. An English essay written by Seshagiri Prabhu titled as "*The History of the Gauda Sarasvata Konkana Brahmans*" and was published in a magazine called *Saraswatha Bodhini* is also included in this compendium.

The essays show how M Seshagiri Prabhu deduces the history of *Konkana Brahmans* through the linguistic analysis of Konkani and the origins of names. The scientific temper and the critical analysis used by him in charting out the history of *Konkana Brahmans* are evident in these essays. The arguments presented therein have

relevance even today though it was written a century ago, and the history projected by M Seshagiri Prabhu remains as authentic and worthy to be referred by all, now as well in the future. A reader may find some of the matter is repeated in different essays. This may be attributed to firmness and assertiveness of the author in handling the challenging situations. Also it must be seen from the contexts in which these essays are produced. If we look at various census reports of different regions of India beginning from 1881 to 1906, the terms Konkani, Konkana Brahmans, Saraswat Brahmans, etc. were grossly misrepresented. A repeated attempt was required to enlighten the Government bodies. Only in 1961 the Government of India had decided Konkani is not a dialect of Marathi.

If at all any original contribution that can be attributed to me with regard to this book, it is the interpretation, wording, and definitions provided for the terms in the glossary. For example, explanations and definition of terms such as *Sanatana Dharma*, *Rishi*, *Brahman*, *Hindu*, *Kashtriya*, *Vaishya*, *Shudra*, etc., are my own but based on the broad and inclusive scientific traditions. All the terms included in the glossary are backed by sufficient references from the reputed and reliable sources, so that the readers as well the researchers can use them for critical analysis and building their view points. For an easy navigation, the glossaries are organized in English alphabetical order. Some terms are given in both glossaries as the term means differently in different contexts, for example *Vasishta* is name of *rishi* as well as a *pravara*; hence it is included in both glossaries. A suggestion to the readers is that often check both the glossaries for italicized Sanskrit terms. As an extended value addition to the readers, a biographical article "*Sahitya Kusalan M Seshagiri Prabhu: A literary Genius of Kerala*" and an article titled "*My Grand Father- Few Scattered Thoughts*" is included in the compendium.

Now, I bow down to *H H Srimad Samyamindra Tirtha Swami* for blessing me and this work. Swamiji's *Rayasa* marks the auspicious

conclusion of the venture that began from Haridwar in 2017. Many people supported and helped me to complete the translation work and in bringing out the book in print. First, the constant motivation and support provided by Shri Payannur Ramesh Pai, from the beginning, has immensely helped me to complete this work. Second, Dr. Chandrasekhara Prabhu has been a ready reckoner in clarifying many doubts related to Sanskrit terms and usage. His patience and the scholarly approach in dealing with literary matters are highly laudable. The third is the gentle gesture by Shri Anand Kamath of *P G Kamath Foundation* for publishing the book. His interest, dedication and passion in the matters of Konkani and GSB heritage are incomparable and highly appreciable.

I express my deepest gratitude to the people who have taken extra efforts to help me in gathering some unique and difficult to access materials. An NRI friend of mine abroad has supplied clear copies of two photographs from a source book which is a value addition to this work. Dr. S Karunanidhi, Emeritus Professor of Psychology at *University of Madras*, my teacher and guide, has taken great care and effort to track the *Syndicate Calendar of the University in the Year 1924*, which includes the note about the appointment of M Seshagiri Prabhu as Member of Board of Studies of Dravidian Languages, University of Madras. Prashant P Shenoy, Librarian in Charge of *Sukrtindra Oriental Research Institute* has helped me in gathering relevant matters to this book, especially the Marathi book, *Sarasvati Mandal*. Shyamala V. Kamath and Rajiv Kamath of Aluva has shared some of the family photos of M Seshagiri Prabhu, which are presented in the Annexure-4.

When I began the work for this book project, I was a member of the Managing Committee of Sri *Sukrtindra Oriental Research Institute*. The elders, colleagues and friends in the Committee welcomed my venture and supported throughout my pursuit. I humbly thank them for their wishes. I appreciate and thank each and everyone who has helped me to complete this work.

Finally, I thank all my friends and family members, especially my father Shri V Ramananda Prabhu, my wife Rajani Shenoy and my two daughters, Pratibha & Pragathi who have provided moral support and encouragement throughout the progress of this project. Many of my friends have appreciated and encouraged this venture of mine.

I hope, presenting this English version of Gowda Sarasvat Konkana Brahmans - A History, through the works of M Seshagiri Prabhu, will reach a wider circle of the community spread all over the world and they will carve a positive character and form a formidable identity for themselves through their profound connection to the *Sanatana Dharma*, *Saraswat* cultusre and *Konkani* Language. I am dedicating this effort of mine to the glory of GSB Community.

Sasikanth R. Prabhu

“Goshrimangall”, Thuravur

09.09.2022



THE SARASWATHA BODHINI. സാരസ്വതബോധിനി.

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THE HISTORY OF THE GAUDASARASVATA KONKANA BRAHMANS

By the Late M.Seshagiri Prabhu M.A.

The opening essay, titled as "History of Gouda Sarasvata Konkana Brahmans" was published posthumously in Saraswatha Bodhini. The manuscript was in the custody of the Seshagiri Prabhu Memorial Library Committee, formed in 1926 while the second annual conference of the Travancore GSB Parishad was in progress in Alappuzha. Saraswatha Bodhini was published as an organ of the Parishad.

The original manuscript was apparently in English only, as it is understood from an opening note, published with the essay, which read as : Copyright inclusive of translation is reserved by the S.P.M. Library Committee.

The article was printed in two parts [Paras 1 to 12 in the 1926 September issue and Paras 13 to 15 in the 1926 October issue]. Each paragraph of the essay was numbered serially, Although it was mentioned 'To be continued', the magazine did not carry the remaining paras in its subsequent issues. Accordingly the original published text is reproduced in the following pages.

THE HISTORY OF THE GAUDA SARASVATA KONKANA BRAHMANS

1. This community of Brahmanis is found all along the West Coast from Karachi in the north to Trivandrum in the south. In the interior they are found in Coorg, Dharwar, Balgaum, Sattara, Sholapar, Bijapur and Puna and in the Native States of Mysore, Savantwadi, Baroda, Indore and Gwalior. Goa, the most important city in the Southern Konkana, was the land of the transplantation of this community from the north of India. It was from Goa that they had to branch off in all directions.

2. The name of the community and its origin

The full name of the community is *Gauda Sarasvata Konkana Brahmans* and is accounted for by the following circumstances. (Vide paras 3 to 9 *infra*)

3. Their ¹ ancestors, the Aryans, started from their original home in Central Asia, and migrated towards the east and descended into the Punjab by way of the Himalayan passes and settled in the Punjab which was thus their earliest home in India. It would seem ² that the settlers along the five rivers in the Punjab gradually formed themselves into five tribes or five peoples (*Panchajana*). It was these five tribes who spread their civilization from the Himalayas to *Cape Comorin*. Some of these were settlers on the banks of the *Sarasvati* (supposed to be modern *Sarsuti* near *Thanesvar* in the Punjab). The river is the subject of several hymns of the *Rig-Veda* and is the most sacred of the ancient rivers. It was worshipped ³ "even in that remote time as Goddess." The ancestor of the tribes on the banks of the *Sarasvati* was *Sarasvata*, son of the sage *Dadhicha*. He is known in the Vedic literature as *Sarasvata* or

¹ Sir W.W. Hunter's Indian people & Wilson's Glossary.

² Dutt's Early Hindu Civilization. ³ Ibid.

Sarasvan (*Rig Veda* 7.95). When all other Brahmans lost the knowledge of *Vedic* literature in consequence of a great famine that drove them to various places in India, they, in order to regain their knowledge, had to become the pupils of *Sarasvata* and to acknowledge him as their spiritual preceptor. It is an admitted fact that the current recension of the *Taittiriya Veda* is that settled by *Sarasvata* and differs from that detailed in the *Grihya Sutra*⁴ of *Satyashadha*. The *Shalya-parvam* of the *Mahabharata* describes him as the "formost of the *Rishis* of unrivalled splendour and godlike mien." The community derives its name of *Sarasvata* from this most celebrated ancient sage.

4. ⁵ As their numbers increased, the Aryans left the banks of the sacred *Sarasvati* and pushed eastwards and onwards into Bengal and settled in *Trihotrapura* (modern *Tirhut* in Mithila). The ancient name of Behar and Bengal was *Gauda*; and the immigrants into that part got the name of *Gauda Sarasvata Brahmans*, one of the five divisions ⁶ of the *Gauda Brahmans*.

5. Traditional History of the origin of the Community

In common with all other Brahmans, the *Gauda Sarasvata Brahmans* believe in the traditional origin of the first *Varna* from the mouth of the *Viratpurusha* - The Universal Spirit - as recorded in the *Purusha-Sukta* of the Vedas, in the *Itihasa* and in the *Puranas*.

6. The *Sahyadri-khanda* of the great *Skanda-purana*, contains the traditional history of all the Brahmans that have settled on the West Coast. The first chapter of the *Uttararahasya* of the *Sahyadri-khanda* (*slokas* 47-54) gives a short account of this community.⁷

⁴ Samskara-ratna-mala and the Rig-Veda. Tukaram Tattya's edition, Vol. 1. Introduction, Raja Rama Shastri's note.

⁵ Dutt.

⁶ Wilson's glosary. The same Gouda is applied to all the Brahmans living in the north of the Vindhya & Dravida to the Brahmans living to the south of the range.

⁷ Vide also Imperial Gazetteer of India, Bombay Presidency, Vol. II

To assist him at the sacrifices, and at the *Shraddha* and for entertainment as guests, *Shri Parasurama*, the sixth incarnation of *Vishnu*, brought from *Trihotrapura*, Brahmans of ten *Gotras* and settled them in the districts of *Gomanchala*, *Panchakroshi* and *Kushasthali*. *Bharadvaja*, *Kausika*, *Vatsa*, *Kaundinya*, *Kasyapa*, *Vasishtha*, *Jamadagni*, *Vishvamitra*, *Gautama* and *Atri* are the ten *gotras*. In other parts of the work some more *gotras* are mentioned and this accounts for the fourteen *gotras* now extant among the members of the Community. Tradition says that on learning of the prosperity and affluence of their brethren in their new homes, that is, the land of their transplantation, four more *gotras* came from *Trihotrapura* and settled in Goa. Those who were so brought were colonised in a group of sixty-six villages or hamlets, hence called *Sassasti* (⁸*Shatshasti*-Sanskrit). The others who followed the first batch from *Tirhut* settled in the district of ⁹*Tisvadi* which means thirty villages or hamlets. The places thus occupied by the two batches of the immigrants amounted to ninety-six villages. The people were then known as *Shenvi* Brahmans, *Shenvi* being a corruption *Shannavi* which is derived from the Sanskrit *Shannavati* - ninety-six.

7. ¹⁰ *Shri Parasurama* brought the great deities of *Trihotrapura* and set up their shrines in *Mathagrama* (Modern Madagaon) in *Kushasthali* and on the mountain *Gomanta*. They are *Mangirisha* (*Mangesha*), *Mahadeva*, *Mahalakshmi*, *Mahalasa*, *Shanta durga*, *Nagesha*, *Saptakotisvara*, and many other Gods.

As these deities are still regarded as *Kuladevatas* of the *Gauda - Sarasvata-Konkana-Brahmans*, as their temples in Goa and adjoining places are even now managed by the members of this

⁸ The island of Salsette in Goa.

⁹ Tis - Thirty; Vadi - a place inhabited by persons of the same caste or occupation. (Wilson's glossary), C.F. Danvers's Portuguese in India, Vol. I

¹⁰ Sahyadri Khanda Uttara Rahasya, Chapt. 1, Also Imp. Gazetteer of India, Bombay Presidency Vol. II

community and as the priests now employed in the daily worship of these deities are bound to make over their worship to any member of the families who acknowledge the deities as the tutelary Gods & Goddesses and assist them in worshipping them their favourite Gods, it necessarily follows that the Brahmans who according to the *Sahyadri-khanda* left *Trihotrapura* and settled in Goa and in adjoining villages were the forefathers of the *Gauda-Sarasvata-Konkana-Brahmans* who form the subject of this monograph. They are very punctilious on the point of visiting the holy shrines of these deities, lest their failure to do so should bring on them the displeasure of their respective family *devatas*. The vows made at the time of dangerous diseases, or domestic misfortunes, or sudden reverses in the business, force the devotees to visit the temples of the deities. Boys and girls are named after the tutelary gods and goddesses of the family.

8. The fifth chapter of the *Uttararahasya* of the *Sahyadri-khanda* gives an account of the settlement of the ten *gotras* on the plots of lands assigned by *Shri Parasurama* to each of the sixty-six families that constituted ten *Gotras* brought by him from *Trihut*. From the fact of their having dwelt in these sixty-six villages, the *Gauda Sarasvata Brahmans* are called *Sasashtikars* or *Sashtikars*¹¹. There is reason to believe that the names - *Shenvis* and *Sasashtikars* - were at first convertible terms and used indiscriminately, but at present, the name *Shenvi* is restricted to the *Shaiva* section of the community and the other term, *Sasashtikars* to the *Vaishnava* section.

9. As Goa was the most important town in southern Konkan, one of the seven provinces reclaimed by *Parasurama* from the sea, the *Gauda Sarasvata Brahmans* who settled in Goa were called *Konkana Brahmans*.

10. The *Gauda Sarasvata Brahmans* lived in peace on the produce of the lands conferred on them by their patron *Parasurama* and

¹¹ Derived from the Sanskrit Shat-Shashti, sixty-six.

grew rich. The surplus wealth was spent on erecting and adorning the temples of their *Kuladevatas*.

11. The following extract from the Imperial Gazetteer of India, *Bombay Presidency*, Vol. II, P-564 ff gives a short account of the political changes in Goa.

"Certain inscriptions corroborate the evidence of the *Puranas* that *Goa* was in ancient times known under the various names of *Gomanchala*, *Gomanta*, *Goapuri*, *Gopakapur* and *Gopakapatna*. The accounts handed down from antiquity teem with legendary tales, on which little reliance can be placed. In the *Sahyadri-khanda* of the *Skanda purana* it is recorded that at an early period, the Aryans settled in Goa, having been brought by *Parasurama* from *Trihotrapura* or *Mithila*, the modern *Trihut*. Some of the inscriptions referred to above show that Goa afterwards passed under the sway of the *Kadambas* of *Banavasi*, whose first king *Trilochana Kadamba* is supposed to have flourished in about A.D. 119-20. This dynasty continued to rule until 1312, when Goa fell for the first time into the hands of the *Mahammadans* under *Malik Kafur*. They were however compelled to evacuate it in 1370, having been defeated by *Vidyaranya Madhava*, the prime minister of *Harihara* of *Vijayanagar* under whose successors Goa remained for a hundred years. In 1470, it was conquered by *Mahmud Gawan*, the general of *Muhammad-II*, the thirteenth *Bahmani Sultan* of the *Deccan* and incorporated into the dominions of that sovereign. Goa became subject to the *Adil Shah* dynasty, reigning at *Bijapur* about the time that *Vasco-de-Gama* landed at *Calicut* in 1498. This dynasty retained possession until February 17, 1510, when Goa was conquered by *Alfonso de Albuquerque*."

12. The above extract rapidly recounts the political changes in Goa and consistently with the modern spirit of historical criticism rejects the Puranic accounts as "legendary tales." That the *Gauda Sarasvata Brahmans* came from *Tirhut* can be proved by linguistic

and other evidence.

13. When Goa became part of the Empire of *Vijayanagar*, the *Gauda Sarasvata Brahmans* were largely employed as officers of the State. As officers under former native princes were hereditary, the official titles tended to become the ordinary designations of the families whose members had held the posts for generations. The *Kanarese* names *Nadukarni* (*Nadkarni*), *Nadagauda*, *Pattanashetti*, *Shanbhaga*, etc., even now used to designate certain families point to the connection of the community with the Empire of *Vijayanagar*.

14. When Goa passed under the sway of the Portuguese, they, out of self-interest and a conciliatory policy to win over the inhabitants, treated them with kindness and consideration. They appointed some of them as officers, employed some as interpreters, and encouraged some to trade in European goods. As the people became reconciled to the new foreign rule, the Portuguese changed the policy, oppressed and ill-treated the inhabitants, grew greedy and cruel and rapacious, intolerant and bigoted.

15. The following passage quoted in Whiteway's 'Rise of Portuguese Power in India', from a private letter of St. Xavier, dated 22nd January 1545 denounces the spirit of cruelty of the Portuguese:-

"Do not allow any of your friends to be sent to India with the charge of looking after finances and affairs of the King. To such persons we may aptly apply what is written - 'Let them be blotted out of the book of the living, and let their names be not written among the just.' However great your confidence in one you know and love, trust my experience and oppose him on the point, and fight to the last to prevent him from being exposed to the greatest of dangers..... Robbery is so public and common that it hurts one's character, and is hardly counted a fault. People scarcely hesitate to think that what is done with impunity, it cannot be bad

to do. Everywhere and at all times, it is rapine, hoarding and robbery. No one thinks of restitution of what he has once taken. The devices by which men steal, the various pretexts under which it is done, who can count? I never ceased wondering at the number of new inflections; which, in addition to the usual verbs, have been added in this new lingo of avarice to the conjugation of that ill-omened verb 'to rob' (page 24).

Religious persecution in Goa

"The Franciscans came out in 1517, with permission from the King to build a monastery. The great revival began, however, much later, and of it Miguel Vaz and his friend Diogode Barba were the leaders. They obtained pecuniary assistance from Nuno da Cunha to start the confraternity of the Holy Faith, which was to be devoted to the conversion of the native races. The building was actually began on November 10th, 1541, and opened on January 25th, 1543, the day of conversion of St. Paul to whom it was dedicated."

"In 1540 all the Hindu Temples in the Island of Goa were destroyed, an act of Intolerant bigotry due to the direct orders of the King of Portugal. In the Goa villages, as is generally customary in India to this day, there were set aside either little rent-free plots, or else certain sums from the common fund, for the expenses of the local temple or the payment of the blacksmith, the carpenter and the other servants required for daily life. When the temples had been destroyed, the ecclesiastics determined to appropriate these grants, whether made to the temples or to the village workmen. The Order for this spoliations exists and is a curious and repulsive mixture of the unctuousness and rapacity, for its authors take upon themselves to answer for God, that in consequence of the villagers consenting to give up this income, the increase in the productive power of their villages will repay a hundredfold the surrendered money. The sum gained by this was

at first only \$250 a year, of which \$100 went to the confraternity and \$150 to local hermitages which later may have been intended to break the loss of the destroyed temples., anyway, the grant of \$150 was only temporary, and the whole income was soon absorbed in the central establishment. This was only the thin end of the wedge. The orders of June 1541, unjust as they were, at least professed to proceed with the consent of the viillagers, and recognised that where the grant was of land, that land belonged to the village; but the ecclesiastical appetite had been whetted. Nine years later the confraternity was by this time in Jesuit hands, got not only a grant of all such lands for themselves, but also the power to enquire what land that had been the subject of such a grant any time had been concealed. This power was worked so efficiently in the interest of the Church that the revenue from this source was quintupled." (Whiteway, page 61)

"Miguel Vaz, the leading spirit of the rvival who went to Portugal in 1545, was then invested with considerable powers of Vicar-General, and brought with him a letter.. authorising the most violent measures of persecution, includfing the search including the search of private houses in Goa for idols. He also brought powers to turn all non-Christians out of their offices. Vaz appears to have proceeded in a very high handed way, and the new departure was so unpalatable that he was poisoned soon after his return. The circumstances surrounding his death were shrouded in mystery, and no inquiry seems to have been made. The Bishop of Goa and the clergy were on notoriously bad terms with the religious orders, and the scandal in this case accused the Bishop of complicity in the crime. Xavier was in Moluccas when this occurred, and on his arrival in Cochin a year later, he considered the scandal so serious that before he went to Goa, he wrote to the King on behalf of the Bishop" (page 62)

"The records of the First Provincial Council of Goa, held in 1567..... show the drastic measures adopted by the State at the command of the Roman Catholic Church, for the conversion of Mohammedans and Hindus. No Christian could have infidel servant in his house, be cured by an infidel physician, or be shaved by an infidel barber. Neither Hindus nor Mohamedans could have any public worship, purchase anything appertaining to their religion - whether books or other articles - and all their priests were banished, even twice-born Hindu required by his caste to wear the sacred cord (*janeu*) was forbidden to do so. Nominal rolls of Hindus were to be made, a hundred in each roll, and fifty from each batch were to attend on alternate Sundays to hear sermons of one hour in length on the benefits of the Christian religion. No compulsion was to be used to convert anyone to Christianity, but if any complained that a person had been forced into conversion, the Roman Catholic Prelate, and not the Civil power was to judge the complaint. If either husband or wife was converted....the unconverted wife or husband was to be kept in the house of some virtuous person as was considered necessary in order to discover his or her real intentions. When any infidel father died, leaving minor children, they were to be taken over by the State, to be made Christians."

"One of the points most strongly impressed on Viceroys leaving Portugal for the East was that the spread of Christian religion was to be encouraged, not only by missionary efforts, properly so-called, but also by affording new converts all temporal aid and advancement. Judging from the miscellaneous instructions issued we see that this order was faithfully obeyed, as a selection from some - all before 1575 - will show. If a man died without sons, his nearest Christian relative could claim his property, and if he had no Christian relative, it went to the Cathedral. On becoming a Christian, a native of India could at once claim all

the privileges of a born Portuguese, while on becoming a Jew or Muhamedan, he was sent to the galleys for life. Children or other heirs who became converts could claim partition of any property in which they had an inheritable right, and similarly, wives could under such circumstances claim all their ornaments and half their husband's property. Female converts could claim inheritance as if they had been males, to the exclusion of other heirs. Hindus could not enter their village assembly for the management of village business, and were compelled to sell any petty village office they held. The Archbihop could turn any non-Christian he pleased, out of Goa. To discourage litigation it was ruled that a native of India could only compel enquiry into charges of (1) Murder, (2) Grievous Hurt, (3) Perjury, (4) Forgery, but a non-Christian could only prefer a complaint of even one of these crimes before one official in all Portuguese India, and then he had to deposit £50; this was practically denying justice altogether to non-Christians. Finally, those who were not Christians must wear a distinctive dress, and must not ride on a horse, or go in a palanquin, or carry an umbrella in Goa or its suburbs. Under these circumstances it is not surprising to learn that as early as 1561, Goa and the surrounding islands were depopulated and that before the end to the century even the fertile Salsette was a desert." (Whiteway, page 67).

*To be continued....**



* Note that this is found in the original article published in the *Saraswatha Bodhini*. In this book this article ends here.

The Konkani Language

[This article by M. Seshagiri Prabhu was first published by Sukrtindra Oriental Research Institute in their book 'The Konkani Language : Historical and Linguistic Perspectives' in 2004. The source manuscript was apparently received from late Prof. R K Rao. It is reproduced here being originally written in English.]

The tradition about the immigration of the Konkana Brahmins from *Trihotrapura* to Goa is borne out by the history of the Konkani Language. It is called Konkani or *Gomantaki* because it is the prevailing language spoken in *Aparanta* and *Gomantaka*, the northern and the southern Konkani.

Mithila was the capital of *Videha*, the modern Bihar and the language spoken in *Mithila* was called *Maithili*. *Trihotrapura* was a part of the *Mithila* kingdom. Therefore the Konkani language should have its birth place there and should be related to *Maithili* and still older dialect *Pali* in which the Buddhist scriptures are written. The long separation of the Konkani people from Bihar, the incessant changes taking place in spoken languages over which the saddle of literature is not thrown, (not preserved in literature) and the foreign influence working on *Maithili* and Konkani during centuries of isolation have all combined to alter the aspects of the two languages, and the modern Konkani and the modern *Maithili* now look like different languages. But in spite of the residence of these Konkani people among the Dravidians, numerically, stronger the admirable conservatism and tenacity of the Konkani people have enabled them to preserve their language as much as possible. What is saved after the loss sustained through phonetic decay is enough to prove the common

origin of *Maithili* and *Konkani* languages. (*An Introduction to Maithili Language* by G.A.Grierson.B.B.C. Asiatic Society edition).

Before proceeding further, I think it necessary to assign to the *Konkani* language its proper place among the *Aryan* languages of *India*.

At the head of these stands *Sanskrit* with its two forms- *Vedic* or *Chandas* *Sanskrit* and *Paninian* or *Classical* *Sanskrit* Known as "*Bhasha*". To the first belong the *Samhitas* and *Brahmanas* of the *Vedas* and according to the maxim छन्दोवत्सूत्राणि भवन्ति the *sutras* on account of their containing *Vedic* forms, are, though the works of human authors, reckoned as before to the *Vedic* *Sanskrit*.

Though the *Epics* and the *Puranas* contain archaic forms that are not in strict conformity with the rules of *Panini's* grammar, that are treated as pure grammatical *Sanskrit* on the ground of their being utterances of infallible sages (आर्षप्रयोगाः), the language of these works is not counted as separate dialect; subsequent to these must be the languages of the *Kavyas*, *Natakas*, and side by side with the *Bhasha* of *Panini* rose the ancient decay *Prakrits* - the result of phonetic decay that attacked *Sanskrit*- when it began to be spoken by the conquered races that were unaccustomed to the consonant sounds of *Sanskrit*. The most ancient form of these is *Pali*, the language of the *Buddhist* canon and the language of *Buddha*.

The *Prakrit* languages are again subdivided into grammatical *Prakrits* and ungrammatical *Prakrits*. The grammatical *Prakrits* - the dialects of *Prakrit* used for literary purposes are - *Pali*, the *Prakrit* of the *Buddhist* scriptures, the *Jain* *Magadhi*, of the *Jaina* scriptures and the *Brahmanic* *Prakrits* consisting of *Maharashtri*, *Sauraseni*, and *Magadhi*. All these *Prakrits* had to obey the rules of such grammarians as *Katyayana*, *Vararuchi*, *Hemachandra*, and others.

The ungrammatical *Prakrits* comprised the languages of the inscriptions of *Asoka*, the *Gatha* dialect or mixed Sanskrit found in the *Lalita Vistara* etc. and the *Apabhramsas*. The most important of them are - Sindhi, Marvari, East Rajastani, Gujarati, Punjabi, West Hindi and *Magadhi*. These *Apabhramsas* are local dialects and represented the vulgar or non-literary dialects of *Prakrit*. They are in a state of unsettledness and are not subject to rules. The languages derived from these *Prakrits* are called *Prakritic* languages, which are divided into four classes. Konkani belongs to Eastern group of the *Prakritic* languages and is allied to *Maithili*, *Magadhi* and Eastern *Apabhramsas*. In spite of the changes brought about by centuries of isolation, Konkani possesses grammatical forms which bear great analogy to those found in *Maithili*, *Magadhi*, *Pali* and *Apabhramsa*.

Maithili and Konkani

The two languages agree in their numerals.

एक	= one	तीनि	= three	चारि	= four
चालीस	= forty	पांच	= five	साटि	= sixty
सात	= seven	आट	= eight	एकासि	= eighty one

The hundred in *Maithili* is शत. But in Konkani it is शंभरि. This must have been formed by affix in भरि (a *Maithili* word meaning whole or entire) to शत, त् of which was dropped by the rule (कगचतदपयवाँ प्रायो लुक्) (*Chanda's Grammar*, Asiatic Society's Edition page. 51)

The nine non-initial consonants *k, g, ch, t, d, p, y,* and *v* when not joined to any other consonant and immediately preceded by a vowel are generally *elided* (a sound or syllable that is omitted while speaking). The word thus became शअभरि, the medial vowel 'अ' being dropped by the influence of *Kanarese* on the language and शभरि for distinctness of pronunciation becomes शंभरि by the insertion of the nasal, which insertion of the nasal is peculiar to the Konkani language.

In the word शअभरि, the final अ of शअ coalesces with the अ of श and to compensate for the loss, श takes the nasal. Compensation is a general law of *Prakritic languages* and Konkani being one of them is subject to this in an eminent degree.

The grammar of the two languages also shows some points of similarity. The past tense in *Maithili* is गेला and in Konkani गेल्ला (he went). The difference lies in the doubling of the final consonant. In consequence of the reduplication of the consonant the preceding vowel is shortened. “ह्रस्वत्वं संयोगे” (*Prakrita Lakshanam* Chapter II. 3- *Chanda's Grammar*). The past tense being formed from the perfect participle used to denote the meaning of the finite verb, the feminine is गेली in *Maithili* and गेल्ली in Konkani. The Abstract noun in both *Maithili* and Konkani are formed by affixing प which becomes ब in Northern India. अवतरब (*Maithili* = act of being incarnate), तळप (Konkani = act of frying).

The special feature of inflexional languages is their easy liability to the attacks of phonetic decay. It is really wonderful that after such a long separation, Konkani and *Maithili* should have preserved some of their grammatical forms to identify their origin.

As *Maithili* is connected with *Magadhi* and *Magadhi* with *Pali*, Konkani may also be supposed to have some connection with *Pali*. The forms of the nominative singular in *Pali* and Konkani are more akin to Sanskrit than the corresponding forms in *Sauraseni* etc.

‘Sanskrit	Pali	Konkani	Prakrit
दिवसः	दिवसो	दिवसु	दिअहो
तेल	तेल	तेल	तेल्ल
कर्मकारः	कम्मार	कामारु	कम्मर
लोक	लोको	लोकु	लोओ

The nominative singular of masculine bases in अ ends in ओ in

Pali and Konkani. दीप - दिव्वो, दीवो.

Konkani has also another termination उ which is found in *Apabhramsa*.

As in *Pali* the comparative degree in Konkani is formed by means of suffixes.

1. तर (Sanskrit तर)

2. इय (Sanskrit इयस्)

(*Pali Grammar* by J. Munieff, translated into English by Chaslew. Adams, Raigoon 1882 page 40)

Sanskrit

Konkani & Pali

पापीयस्

पापियो

महत्तर

म्हन्तारो

But the superlative is formed just as in Sanskrit by adding इष्ठ.

पापिष्ठः

पापिष्ठु

In *Pali* and in Konkani the ordinal number is formed by the addition of ओ to the cardinals

Pali

Konkani

सत्तमो

सत्तओ (seventh)

अट्ठमो

अट्ठओ (eighth)

Note: Konkani drops the preceding 'म' of the cardinal numbers.

The next striking peculiarity is the similarity of the numerals, the numerals in this form being not found in any of the *Prakrit* languages.

Pali

Konkani

इकारस

इकारा

eleven

बारस

बारा

twelve

तेरस

तेरा

thirteen

चउदस

चउद्दा

fourteen

पंचरस

पंदरा

fifteen

सोळस	सोळा	sixteen
सत्तरस	सत्तरा	seventeen

In Konkani the first person pronoun अम्हि (*amhi*) Sanskrit (अस्मद्) is declined in all cases in the plural as in Pali. अम्हि, अम्हि, अम्हचान, अम्हका, अम्हचा, अम्हगेरि

[From the *Mangesha Mahatmya* it can be gleaned that *Mungesha*, one of the Gods worshipped by the Konkana Brahmans had his first abode in *Trihotrapura*]

The antiquity of the Konkani language may be best proved by various remnants of the *Vedic* forms still preserved in it. The word वाश्रा = cow (*Rig Veda*) is found in Konkani in the sense of a calf. करता (*Rig Veda* 1.173.12) is the form for the present tense. कर्षि (*Rig Veda* 1.93.6) is the future tense from कृ = to do in Konkani.

In the *Rigveda* I.93.6 the idea of location is sometimes expressed by adding on the upasarga परि to the genitive case and this is the ordinary way of forming the locative in Konkani.

वृक्षस्य परि = रुक्खस्स परि = रुक्खाचा परि = रुक्काचेरि on the tree. The idioms आजीच = today itself पोरूच = last year only in Konkani are modelled after the *Vedic* forms नूच = today only, पुराच = last year only (*Rig Veda*).

Konkani Alphabet

In addition to all the sounds found in Sanskrit alphabet the Konkani language possesses two short vowels एँ and औँ. These are found in all other modern *Prakrits* as well as their parent. (*Prakrita Pingala Sutra*, chapter 1.4)

इहिकारा बिन्दुजाआ ए ओ सुद्धा अ

वण्णमिलिआ विलह

रह वज्जण संजो ए परे असेसंपिसविहासम्

(From the exigencies of the metre, western scholars have inferred

the existence of these short vowels in Vedic Sanskrit). ऋ (ri) is found only in pure *Tatsama* words as मृग, वृक्ष.

But in *Tadbhava* the changes it undergoes are similar to those in *Prakrits*, sometimes it becomes रि (ri) रु (ru) उ (u) - ऋण - रिण; वृक्ष - रूखु; प्रावृष - पाउसु.

As in *Prakrit* all the words in Konkani end in vowels. The characteristic peculiarity of the final vowels of Konkani is that they are generally nasalised तुँ (thou) मृगँ (beasts). In the *Rig Veda* the final न् preceded by long vowel and followed by a vowel or a semi vowel or h, is changed into a nasal (ं) in accordance with Panini's rule. आतोऽटि नित्यम् ८.३.३.

महान् + इन्द्रः = महाँइन्द्रः

तान् + उशतः = ताँउशतः

देवान् + अग्ने = देवाँग्ने

वसून् + इहरुद्रान् + आदित्यान् + उत = वसूँरिहरुद्राँआदित्याँ उत (1.45.1)

But sometimes in accordance with Panini's rule 8.4.57 अणो प्रगृह्यस्यानुनासिकः the final vowels except *Pragrihyas* in the *Veda* are pronounced as nasal अमिनन्तं एवैः (*Rig Veda* 1.79.2)

In Konkani the nasalisation has acquired the power of denoting grammatical flexion. ऌ (l) found in the *Veda* is not found in modern Sanskrit nor in the North Indian vernaculars. But it is found in both in Marathi and Konkani फल = फळ, काल - काळो etc.

The sibilant sounds of च (tza) and ज (dza) which are peculiar to Marathi and Telugu are also found in Konkani as spoken in Canara. But in *Malabar*, *Cochin* and *Travancore* these sounds are unknown to the Konkani speaking people and therefore must have been borrowed from Marathi. Since they are not found in any of the *sakhas* of the *Vedas*, the *Pratishakhyas*, in Classical Sanskrit and in modern *Prakrits*, they must be of foreign origin. The question whether the Maharashtrians borrowed them from their neighbours, the Telugus or the Telugus from the

Maharashtrians, could not be settled at present for want of contemporaneous literature in both the languages.

Pronunciation

Panini in his text (8.4) says that the short 'a' is both *samvrita* and *vivrita*. These two sounds are preserved in Konkani. अन्नं, अर्थु. The initial अ is *samvrita*. But in अ दृढ अज्जो it is *vivrita*. The *samvrita* अ followed by a lingual is shortened to short ओ

कटु	-	कोडु
चणकः	-	चोणो
वट	-	वोडु (ओडु)
तडवु	-	तोडोवु
रावण	-	रावोणु

These examples show that the Sanskrit 'अ' was originally pronounced as ओ.

Max Muller infers that the vowel in 'cha' was originally pronounced 'e' and changed the radical guttural to the palatal 'cha' (Chapter 8). Since this sound is not found borrowed from any language in modern *Prakrits*, we may safely say that they are the survivals of the past. Sayce and others have dethroned Sanskrit from her high antiquity and put Greek in her place on the ground that Sanskrit has lost this short ऐ and औ and has represented all these three sounds ऐ ऐ औ by a single character. अ. This may be due to written characters and from the minute rules of pronunciation given in the *Pratishakhya*, it will be found that the present Sanskrit alphabet is quite inadequate to represent all the shades of pronunciation. The existence of short ऐ and औ in *Prakrit*, Pali and the *Vedas* goes to prove that Sanskrit alphabet had no characters to represent these sounds. However, the absence of the characters is no argument against the antiquity of Sanskrit. (68.69.)

Sandhi

As in the case of *Prakrit*, Konkani permits hiatus (विवृति) both in the same words and in the sentence.

Grammar

Gender in Konkani as in Sanskrit is not based upon the natural distinction of sex. It is purely grammatical distinction arising out of primary and secondary affixes attached to stems. Gender of words to a very great extent follows Sanskrit grammar and the derivations from the Sanskrit usage can be explained with the aid of *Prakrit* grammar. प्रावृष feminine in Sanskrit becomes पाउसु masculine both in *Prakrit* and Konkani. The feminine termination ई has by the law of analogy supplanted others and has developed to such an extent as to treat even masculine nouns ending in इ as feminine. कलि, हस्ति, राधा - राधि, गंगा - गंगि, The base तत् as in *Prakrit* becomes तो instead of सो and in the feminine ती instead of सा. Like *Prakrit*, Konkani has only two numbers, the singular and plural.

As the words in Konkani end in vowels there is only declension of bases ending in a vowel.

As Konkani has lost the termination of the plural in some words, the distinction between the two numbers is denoted by intonation.

Masculine nouns

Singular

वृक्षु

देवु

मनुष्यु

वाघु

सर्पु

रथु

शिष्यु

Plural

वृक्षँ

देवँ

मनुष्यँ

वाघँ

सर्पँ

रथँ

शिष्यँ

दीवो	दीवे
घोडो	घोडे
चेडो	चेडे
काळो	काळे

Neuter Gender

वॅन	वॅन
घॅर	घॅर
मॅकॅडॅ	मॅकॅडॅ
कुंक्कॅडॅ	कुंक्कॅडॅ
फॅळ	फॅळ
फुल्ल	फुल्ल
कर्म	कर्म
जॅन	जॅन

Feminine nouns

बाइल	बाइलो
चेल्ली	चेल्लीयो
गायि	गाय्यो
नदी	नदियो

Konkani has some of the original case endings and invented new terminations which are used indiscriminately both in the singular and plural. As in Sanskrit and in *Prakrit*, Konkani has no separate terminations for the plural except in the instrumental. This loss of the old terminations is brought about by the Dravidian influence. The स् of Sanskrit nominative singular is changed into ओ in *Sauraseni* and *Saurashtri*, *Maharashtri* and *Pali* and to उ in *Apabhramsa* including *Ardhamagadhi*. Both these forms are found in Konkani देवु = God, रूखु = tree, दीवो = lamp, उज्जो = fire etc.

When the base ends in other vowels no termination is added to form the nominative singular. The plural corresponding to उ is ए

as दीवे = lamps. The plural of देवु is देवें ending in short अ, स् of the termination of अस् being elided. This is probably due to shifting of the accent from the last syllable in the singular to the first syllable in the plural and stress being thus laid on the first syllable. The अस् was not distinctly first pronounced and then was finally dropped.

In Konkani no distinction is preserved between the accusative and the dative. It has been the same suffix कें. The dative seems to have supplanted the accusative. The termination कें is a remnant of कृते, an indeclinable used with the genitive in Sanskrit. To express the idea of 'for the sake of' रामस्य कृते. If this be changed into a compound we get रामकृते, which in Prakrit will be रामकए according to rule "कगचतदपयवाँ प्रायो लुक्". The final ए is dropped by the rule स्वराणाम् स्वरे प्रकृतिलोपसंध्यः (*Chandas Grammar*, chapter 2.1) before which the final अ of राम is lengthened and hence the form रामाकें.

The instrumental singular of Sanskrit nouns, masculine and neuter ending in अ, इ, उ ends in न, ना. The Konkani instrumental singular is a relic of देवान. The plural is देवानि. The instrumental plural in *Prakrit* is formed by adding हिं (अतः परस्य भिसः स्थाने केवलः सानुनासिकः सानुस्वारश्च हि भवति). The aspirate is generally dropped in Konkani. तेरअ for तेरह, चौदअ for चौदह, दोअलो for दोहलो.

Thus देवहि becomes in Konkani देवाँहि - देवान्हि - देवान् + इ - देवानि. Konkani has no genitive case. The genitive relation is expressed by the means of an adjective formed from the noun by the addition of मतुप. The मतुप in *Prakrit* becomes alvi, llo, lla etc. (आल्वि, ल्लो, ल्ल, ल, वन्ते, न्ता, मतुप) "आल्वि, ल्लो,ल्ल, ल,वन्ते,न्ता,मत्तुपः". The adjective so formed agrees with the noun it qualifies. रामालो पूतु = Rama's son रामाली धूव = Rama's daughter, रामालें चेडुँ = Rama's child.

The plural is formed by the insertion of the nasal in the singular.

God's = देवालो - देवाँल्लो = Gods'.

The locative is formed by the addition of परि to the genitive singular of Sanskrit देवस्य परि - देवस्सपरि by the rule स्सश् च उस् (Chandas Grammar, 1.13). देवस्सपरि becomes देवच्छपरि by the rule शेवर्गाद्यं (Chandas Grammar, chapter 3.4).

Konkani is not generally in favour of double consonant and in cases where they occur one is generally dropped and the preceding vowel, if short, is made long by law of compensation. (पुत्र - पुत्तो - पूतु ; कर्म - कम्म - काम; कर्ण - कण्ण - कान etc. etc.

Thus देवच्छपरि becomes देवाछपरि. The 'p' being elided by the rule. कगचजत etc. देवाछपरि becomes देवाछअरि Aspirates being generally dropped in Konkani the word becomes देवाचअरि = देवाचेरि.

The feminine of bases ending in आ or इ is declined exactly like the masculine except in the nominative. The nominative case in feminine is formed as in Prakrit.

Singular	Plural
न्हँइ (river)	न्हँय्यो
व्हइणि (sister)	व्हइण्यो

The accent being shifted from the last syllable in the singular to the first one in the plural, the last consonant is doubled. नद्यस् the final अस् is changed to ओ we get नद्यो.

The neuter nouns except in the case of the nominative are declined like the masculine. The singular is the base itself and the plural has the nasal at the end; the termination being elided on account of the shifting of the accent from the last syllable in the singular to the first in the plural.

Singular	Plural
फँळ (fruit)	फळँ (fruits)
कूळँ (family)	कूळँ (families)
सूणँ (dog)	सूणी (dogs)

Pronouns

The original forms of the base of the first and the second person pronouns म + अम्ह are changed into अम्म (Sanskrit अस्म) for the first personal and तु + तुम्ह changed into तुम्म (Sanskrit युष्म) for the second person.

In Sanskrit म and तु are parts of the singular bases and of the plural bases and अम्ह and तुम्ह of the plural bases. This distinction is observed also in Konkani except in the case of the nominative singular हाँव and instrumental singular हाँवें of the first person pronoun.

Konkani has, through the Dravidian influence, lost the relatives in ordinary parlance. But in construing Sanskrit जो (masculine) जी (feminine) जे (neuter) in the singular जे (masculine) ज्यो (feminine) and जी (neuter) in the plural are used. Their resemblance to Sanskrit forms is too evident to call for any remarks.

Verbs

Konkani verb has only one *pada*, the *parasmaipada*, two numbers, the singular and the plural and conjugation of roots. The only tenses remaining in Konkani are the present, the past, and the future.

There are three moods, the indicative, the imperative and optative. In the present tense there is no distinction of persons, the first person only being differentiated by the nasalisation of the final vowel. The second and third persons are known only by reference to the subject of the subject. The present tense singular is करता as in the Veda, the first person singular being करताँ. The plural is formed by the addition of अति to the singular - करताति.

This has been used in all places by false analogy. Konkani has no past tense, really so called. It uses instead the past participle forms corresponding to the Sanskrit निष्ठा forms. When the participle is passive, the agent is put in the instrumental case and

the participle is made to agree with the object.

रामान (by Rama) रावणाक (to Ravana) मारलो (was killed) Ravana was killed by Rama. Literally translated into Sanskrit it will be रामेण रावणः मारितः the participle agreeing with Ravana. It is declined as in Sanskrit to denote gender. रावणान सीतेक चोरली (रावणेन सीता चोरिता).

It is well-known that Sanskrit has lost its forms of the imperative and has borrowed forms of the *Vedic* subjunctive (लेट्). Konkani has no forms corresponding to the first person imperative, being not necessary as no order could be given to self.

	Singular	Plural
2nd Person	तू करि	कराति
3rd Person	तो करीत, करो	कोरोति, करीति

The base कर from कृ to do कर + हि becomes by the dropping of the aspirate - a feature peculiar to Konkani - कर + इ करि.

The Sanskrit form करोतु by dropping of the personal termination becomes करो. As the र् is a lingual sound it changes the preceding अ to ओ. So we get the two optional forms करो or कोरो for the third person singular imperative - the 3rd person plural is कराति which is the *Vedic* subjunctive वच्चाति, यय्याति, पिय्याति etc. The same form by false analogy is now used for the second person plural.

The future is the only tense that has preserved the forms for all persons and numbers.

It is the general belief that Konkani is the corrupted form of Marathi. But a few examples of words that are used daily by the Konkani and Marathi speaking people will show that whereas the Konkani words are derived from Sanskrit, the Marathi equivalents bear no relation to Sanskrit.

Konkani	Sanskrit	Marathi
पूतु	पुत्रः	मुलगा
चेल्लो	चेटः	मुलगा
कप्पड	कर्पट	लुगडें
पिस्सो	पिशाचः	वेड
पोल्लो	कपोलः	गाल

Future

1st Person	करीन	कोरूं
2nd Person	कर्षि	कर्षाति
3rd Person	करीत	करतीत

The accent of the singular forms is on the final syllable and is shifted on to the second in the plural.

Marathi is said to be nearer to Sanskrit than any other of the modern vernaculars. But Konkani is nearer to Sanskrit than Marathi. The first person pronoun हांव is nearer to अहं than मी of the Marathi. Again the interrogative pronoun कितें - what is, a contracted form किम् तत् of whereas the Marathi equivalent is काय. Many examples among verbs can also be found and these will prove that Konkani is nearer to Sanskrit.

Konkani	Marathi	Sanskrit
अपइ	बोलाव	आहूय
नज	होत नाही	न जायते
अस्स	आहे	अस्ति

Reference to phonetics and grammatical forms will show that Konkani is quite distinct from Marathi. Konkani has no genitive case, its place being taken up by an adjective. Marathi has the case with the termination च. The accusative termination in Konkani is क and in Marathi it is one of three - स, ला, तें, the one mostly used being ला. The verbal forms in Marathi are generally made up by the help of the auxiliary verbs गेली असेल, बसलो असेल.

Konkani has only गेलो, and बसलो by themselves. For the second and third person singular while Konkani has only one form for the present करता, Marathi has separate forms करिते for the second person, करितें for the third person.

Composition

The words that enter into the composition of a language are of three kinds - (1) *Tatsama* – those that retain the same form and euphony as in Sanskrit. (2) *Tadbhava* – those mainly or indirectly derived from Sanskrit but have undergone considerable change of form and (3) *Desi* – those that are borrowed from the aboriginal dialects.

A few examples of the *Tatsama* words in Konkani are - वाट = path, मार्ग = road, आडण (Sanskrit - अङ्गण) courtyard, रज्जु (Sanskrit - रज्जु) = rope, कमल = lotus, कीडो (Sanskrit - कीट) worm, नाका (न कि) = do not want.

The modern tendency of the language is to resort to *Tatsamas* and ignore the mutilated worn-out *Tadbhavas*.

A few examples of the *Tadbhava* words in the Konkani language are :-

	Sanskrit	Prakrit	Konkani
goldsmith	सुवर्णकारः	सोणारो	सोनारु
brother	भ्राता	भाओ	भाउ
work	कर्म	कम्म	काम
thorn	कण्टक	कटओ	कंटो
temple	देवकुल	देउल	देउल
moisture	बाष्प	वाप्फ	वायु
hand	हस्त	हत्य	हात
sleep	निद्रा	णिन्द्रा	नीद
leaf	पर्ण	पण्ण	पान

This list could be enlarged to a great extent.

A few examples of the *Desi* words in Konkani are given below. But most of them can be traced back to Sanskrit.

Desi	Sanskrit	
अम्मा	अम्बा	mother
अक्का	भगिनी	elder sister
मोरु	मयूरः	peacock
उंबळण	उब्भलण	washing of cloths
ऊआ	यूका	a louse
नणन्द	ननन्दा	husband's sister

Desi	Konkani	
काहल्लि	कायल्लि	frying pan
कोल्हुओ	कोल्लो	jackal
खड्डेम्	खाड	beard
घुट्टइ	घोटु	a mouthful
चउकं	चउकि	courtyard
चंगं	चाँग	good, beautiful,
चेल्लो	चेल्लो	boy

(चेडो - used in the case of Sudras only)

चिक्खिल	चिक्कोलु	mire
चिक्क	चिक्कु	small
झाडं	झाड	plant
डावो	दावो	left
डोलो	दोळो	eye
पत्तल	पत्तळ	thin
बइल्लो	बइल्लु	bull
मदलो	मदालें	drum
मेहुणिआ	मेउणि	sister-in-law

वहुणी elder of the wives व्त्री elder brother's wife

When the Konkani Brahmins lived in Goa under the Portuguese, some words were introduced into the Konkani language. 'Avus' = mother, a word often used is of Portuguese origin. The influence of Portuguese was so great that the words like 'Avus' of Portuguese origin have synonyms or equivalent expressions in Konkani, yet are found in the language. Terms for new actions of Portuguese origin are imported into Konkani, Konkani having no words or ideas to represent them. For example मेज = table, लैलावँ = auction, कुलेर = spoon, रय्याळ = real (a coin), बाँकु = bench, पेन = pen, तीत = ink, चोगो = coat or shirt.

When Konkani was under the Bijapur kings (*Muhamadans*) Persian words got into the Konkani language हजार = thousand, शीशो = bottle, दर्या = sea, दुश्मनु = enemy, असल = true or real, इनाम = present, करार = promise.

Canara was for a long time under the Mysore kings whose court language was *Kanarese*. Even now the vernacular of the District (*S. Canara*) is *Kanarese*. Living under the Mysore kings, the Konkani speaking race borrowed some words from *Kanarese* and these words became naturalised in the dialect.

दुड्डु = money, बरप = writing, भंगार = gold, बागिल = door, बीग = lock, आनु = father, अण्ण = elder brother, these two forms are अण्ण = elder brother in *Kanarese*.

In Travancore and Cochin and partly in Malabar अण्ण does not appear at all and आनु is applied to denote elder brother. *Kanarese* has also influenced the pronunciation and phonetics of the Konkani language. य and व are inserted to avoid hiatus. भाऊ is pronounced as भावु brother, भइणी as भयणि sister, देउळ as देवळ = temple.

Under the British Government, English words got into the Konkani language and were naturalised as is the case with every vernacular.

इस्कूल, बूकु, बिस्कट. बुट्स

As in the case of *Prakrits* the words such as चूक = blunder, बप्पा = father (in Travancore and Cochin and partly in Malabar), अप्पप्पा = Paternal uncle, पोट = belly, खुण्टो = peg etc. are all found in Konkani. These words or their equivalent terms cannot, according to the laws of Philology, be traced to Sanskrit. As these words are common to all the *Prakrits* also the words must have found their way into the language before the Aryan migration into the South. It seems possible that such words got into these languages when the Aryans were in the *Brahmavarta*. When the Aryans migrated to the east, the immigrants subjugated the aborigines and made them their servants. In course of time the two communities coalesced into one. The same process that took place in England when the Normans losing Normandy began to consider England as their home, should have taken place here also. When the two communities became coalesced, it is then that the languages of both the people began to be assimilated and amalgamated. The Aryans were compelled to borrow and adapt some words of the non-Aryan origin for their mutual understanding. The presence of these words could be accounted for only this way.



The Cochin Tribes and Castes

VOLUME II.

BY

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MADRAS

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Diwan Bahadur Lakshminarayanapuram Krishna Ananthakrishna Iyer (1861–1937) was an Anthropologist of British India. He is known for his work among the hill tribes of the western part of Madras province. He prepared this monumental 2 Volume work "*The Tribes & Castes of Cochin*" collecting the required data and articles from different scholars. Vol. 1 was printed in 1905 and Vol. 2 in 1912. A reprint of the book came in 1981. *Chapter.XIII of its Vol.2 deals with the Konkani Brahmans.* Chapter 13 of the second volume contains a write up on Konkana Brahmans, written by M,Seshagiri Prabhu. He sent it from Rajahmundry, and is acknowledged by Shri. Iyer in the foot note which is printed on the last page of the chapter.

(I am grateful to my NRI friend who sent me a clear copy of this article, alongwith the two rare photographs published in the source book, referring the catalogue of The University Documentation System in Sudoc-Abes in France. We reproduce this scholarly essay, with the two photographs, for the benefit of the readers.)

The Konkani Brahmans

(Based on answers to the Ethnographical Survey)

Traditional Origin and History of the Caste

The Konkani Brahmans come under one of the divisions of the *Pancha* (five) *Gaudas*, as distinguished from the *Pancha Dravidas*. They are an important community mostly found in the southern division of the State. In the last Census of the State, they numbered 8522. 4580 being males and 3942 females.

The Original habitat of the Konkani Brahmans was the Punjab, where on the banks of the five *Panchajana*, who in after times spread their civilization throughout India. Of these, some were settlers on the banks of the *Saraswati*, (supposed to be the modern *Saraswati* near Thaneswar), and this river which is the subject of several hymns of the *Rig Vēda*, is the most sacred of the ancient rivers, "worshipped even in that remote period". It is also said, that the ancestor of the tribe on the banks of the *Saraswati*, was *Saraswata*, son of *Dadhicha*, and is known in the *Vēdic* Literature as *Saraswata* or *Saraswan* (*Rig Vēda*, 7.96). When all other Brahmans lost the knowledge of the *Vedic* literature owing to the great famine that drove them to various places in India, they, in order to regain their knowledge, had perforce to become the pupils of *Saraswata*, and to acknowledge him as their spiritual preceptor. It is an admitted fact that the current recension of the *Taittiriya - Vēda* is that settled by *Saraswata*, and differs from that detailed in the *Grihya Sutra* of *Satyashada*, while the *Shalya Parva* of the *Mahabharata* describes him "as the foremost of the *Rishis* of unrivalled splendour and God - like mien". It is from this most celebrated ancient sage that the *Konkanas* derive their name as the *Gauda Saraswata Brahmans*.

As their numbers increased, the Aryans left the banks of the sacred *Saraswati*, moved eastwards and onwards into Bengal, and settled in *Trihotrapura*, (modern Tirhut in Mithila). The ancient name of



A GROUP OF KONKANI BRAHMANS

this central part of Bengal was *Gauda*; and the immigrants into that part got the name of *Gauda Saraswata Brahmans*, a name by which one of the five divisions is known.

In common with the other *Brahmans* of India, the *Gauda Saraswata Brahmans* believed in the traditional origin of the first *Varna*, from the mouth of the *Virat Purusha* - the universal spirit - as recorded in the *Purusha Sukta* of the *Vedas*, in the *Itihasas* and *Puranas*.

The *Sahyadri-Khanda* of the *Skanda-Purana* contain the traditional history of all the *Brahmans* that have settled on the West Coast. The first chapter of *Uttara Rahasya* of the *Sahyadri-Khanda* (verses 47-54) gives a short account of the history of this community.

To assist him at sacrifices and at *Shradhas*, and to entertain his guests, *Parasurama*, the sixth incarnation of *Vishnu*, brought from *Trihotrapura*, 'Brahmans of ten *Gotras*¹', settled them in the districts of *Gomanchala*, *Panchakrosa*; and *Kusasthali*.

In other parts of the work some more *Gotras* are mentioned, and this accounts for the fourteen *Gotras* now extant among the members of the community. Tradition says that on the information of the prosperity and affluence of their brethren in their new homes, i.e, the land of their transplantation four more *Gotras* of people came from Tirhut and settled in Goa. Those who were brought were settled in a group of sixty-six villages or hamlets, hence called *Sassasti* or *Shatshasti*. The others who followed the first batch from Tirhut settled in the district of *Tiswadi*, which means thirty villages or hamlets. Thus the number of villages occupied by the two batches of immigrants amounted to ninety-six, and the people were known as *Shenvi Brahmans* - *Shenvi* being a corruption of *Shannovi* derived from the *Sanskrit Shannavati* - meaning ninety-six. The fifth chapter of the *Uttara Rahasya* of the *Sahyadri-*

1. Ten *Gotras* - Bharadwaja, Kaushika, Vatsa, Kaundinya, Kashyapa, Vasishta, Jamadagni, Vishwamitra, Gautama and Atri.

Khandu gives an account of the settlement on the plots of land assigned by *Parasurama* to each of the sixty-six families that constituted the ten *Gotras*. There is also reason to believe that the names - *Shenvis* and *Sasashtikars* - were at first convertible terms and used indiscriminately; but at present, the name *Shenvi* is restricted to the *Saivite* section of the community and the other term *Sasashtikars* to the *Vaishnava* section.

As Goa was the most important settlement in southern Konkana, one of the seven Provinces reclaimed by *Parasurama* from the sea, the *Gauda Saraswata Brahmans* who settled in Goa were called *Gauda Saraswata Konkani Brahmans*.

The probable period of their Settlement in Konkana - Goa

The Puranic account of the colonization of *Konkana* by the Aryans of *Trihotrapura* under their leader *Parasurama* places their advent to the west coast many centuries before the christian era. As sober history is not prepared to accept the *Puranic* chronology, it is desirable to fix the date of their settlement in Goa. The references to *Gomanchala*, *Sourashtra*, *Konkan* in the *Mahabharata*, its supplement *Harivamsa* and in the *Bhagavata*, and other *Puranas* go to show that *Konkan* and Goa were Aryan settlements long before the composition of these works. The affinities of the *Konkani Brahmans* language with *Prakrit* and *Maithili* tend to prove that the migration must have taken place soon after the breaking up of Sanskrit into countless *Prakrita* dialects of which only a few are preserved in literature. It is therefore highly probable that the original immigrants from *Trihotrapura* left their northern home shortly after the rise of Buddhism. As Tirhut formed the southern district of *Mithila* which became the headquarters of *Buddhism*, *Brahmanism* must have sustained a terrible check and must have been almost suppressed. The great sacrifices must have fallen into disuse; *Vedic* scholarship which was essentially necessary for the careful performance of the sacrifices must have been disregarded; and

consequently the means of sustenance for *Brahmans* must have disappeared. This may be supposed to be the probable cause of their deserting *Trihotrapura* and settling in Goa.

Emigration and Settlement of the Konkanas in Cochin

When Goa was conquered by *Vijayanagara*, these *Saraswata Brahman*s placed themselves under the protection of the rulers of that Kingdom. For nearly a quarter of a century after the conquest of Goa by the Portuguese they continued unmolested under the Portuguese Governors. During that period they took to a lucrative trade in European goods; but with the establishment of the Inquisition at Goa, and the religious persecution set on foot by the Portuguese, the community left Goa in voluntary exile. While some submitted to conversion, others fled to the north and south; and those that fled to the south, settled themselves in *Canara* and *Calicut*. Receiving a cold reception at the hands of the *Zamorin*, they proceeded further south and sought the protection of the rulers of Cochin and *Travancore*, where they flourish even to this day. The christian converts who followed in the wake of the first batch of exiles settled themselves in the important of trade in the state as copper-smiths, and they are even now deriving a profitable trade in copper wares. The *Brahman* immigrants are called Konkani, because of their having emigrated from *Konkan*; and they speak the Konkani dialect of Marathi.

Marriage Prohibitions

Marriage is allowed within the pale of the community. The sections of the community that do not object to interdining have no objection to intermarrying. The *Vaishnavites* and *Saivites* among the *Gauda Sarawata Brahman*s freely interdine and intermarry. The prohibition of the marriage of the same *Gotra* and *Pravara*, as well as of *Sapindas*, is in force among these *Brahmans*. The children of sisters though they belong to different *gotras* are not allowed to intermarry. The marriage to a paternal aunt's daughter or to a maternal uncle's daughter, though not sanctioned by the

Smritis and though not prevalent among other branches of *Gauda Saraswata Brahmans*, has in imitation of the custom of the *Dravida Brahmans* been introduced. But such marriages do not at all amount to an injunction. The marriage to one's sister's daughter, which obtains among *Désastha* and *Karnataka Brahmans*, is not in vogue among the *Gauda Saraswata Brahmans*.

Marriage

The community holds that, of the *Samskaras* (sacraments), marriage is the most important, as it at once establishes a relation between the past and the future, and links the living and the dead, and as the object of marriage is to hand down the ancient religion and to keep up the uninterrupted offering of the *pindas* to the *pitris* at their *Shradha*. All the *Samskaras* are to be performed by a *Grihastha* or house-holder in the *Grihya*-fire, the fire which he has to maintain for ever after his marriage. The *Grihastha* is to support all other *Ashramas*. In short, the immediate object of marriage is to bring up children for the preservation of the race and for convenience to all beings.

Marriage is *Brahma* in form; the bridegroom is invited to take to wife, the bride, properly adorned and dressed. Though there is no reference to horoscopes in the *Vedas*, the *Grihya Sutras*, the *Ramayana*, the *Mahabharata* or the *Puranas*, the consultation of horoscopes has become the prime factor in marriage alliances. If the horoscopes agree, the father of the girl to be married negotiates with the father of the boy, and when they have come to a definite understanding and settlement, the bride's father arranges for the public declaration of the intended matrimonial alliance. He invites his friends and relations as well those of the bridegroom, the *Purohita* (priest) of the bride's father states on behalf of the latter, the conditions of the marriage which the *Purohita* of the bridegroom's father accepts on behalf of the latter; and if the hour and the date of the wedding is settled previously, one of the priests reads the *Panchangam* (almanac) of the day and announces the hour fixed

for the wedding ceremony. After the offering of sweets and flowers, the sprinkling of rosewater, and distribution of pan-supàri, the assembly disperses. This is called *Nischayatambula* and corresponds to *Kanya-Varana*.

It is followed by *Vàgdàna* or the betrothal - a ceremony forming an essential part of the marriage. It is performed either a few days before the wedding or on the day preceding it.

In accordance with the injunction of *Ashwalayana* that a *Brahmachari* who has performed the *Samàvartana* ceremony shall stay in a house where he will be honoured with the offering of *Madhuparka*, the *Samàvartana* is celebrated on the day preceding the wedding, if the wedding happens to be on the fore-noon of the next day; but if the marriage takes place in the evening, the ceremony of *Samàvartanam* after which the bridegroom is finished on the same day; after which the bridegroom with his friends and relations is invited by the father of the bride to his house. If the bridegroom is poor, the expenses of the *Samàvartanam* are defrayed by the bride's father, and in this case, the bridegroom is for the first time, invited to his house the evening previous to the *Samàvartanam*.

At sunrise or sunset according as the wedding takes place during the day or at night, *Ghatikithapana* is made in the bride's house, an antiquated mode of determining the hour of wedding by means of a metal bowl which is left afloat in the consecrated water. There is a little hole in the bottom of the bowl through which water slowly enters. When the bowl is filled to a certain point, it sinks and indicates one *Ghati* - one hour of 24 minutes' duration. The round is repeated until the hour of wedding arrives.

Then the parents with their daughters enter the *Mandapa*, the place intended for the celebration of the marriage, and perform the *Mandapa - Pratishtha*¹, *Ganapati Pooja*², *Punyahavachana*³, *Matrika Pooja*⁴, and *Nandishradha*⁵. Then the parents go to invite

1. Installation of the marriage dais. 2. Worship of *Ganapati*. 3. Recitation of the mantras for sanctifying water. 4. Pooja to mother. 5. Worship of ancestors.



A GROUP OF KONKANI WOMEN AND GIRLS

the bridegroom's party and the girl is engaged in worshipping *Gauri*, *Hara*, and *Sachi* in the inner apartment of the house.

On the arrival of the bridegroom, lamps are waved before him; he is seated on a reserved seat, honoured as a guest, and is offered the *Madhuparka* - the highest mark of respect. The bridegroom then stands up while a thin piece of cloth is held in front of him as a screen, and the bride is carried to the place by her maternal uncle, and is made to stand facing the bridegroom. Priests recite the *Surya*-hymn (10.85, *Rig Veda*) and certain portions of the *Taittiriya Brahmana*; on this occasion women are also expected to sing auspicious songs. The priests announce the *gotra* and *pravara* of the two parties to be united in wedlock, the names of the father, grandfather and great grandfather. after which the screen is removed and the bridegroom and the bride are enabled to see each other. The bridegroom then touches the middle of the forehead of the bride with the blade of a *Darbha* grass, and the bride and the bridegroom pour rice on each other's head. The bride's father touches the feet of his elders, and with their permission consecrates water for giving away his daughter in marriage, and with a stream of this water gives her to the bridegroom and instructing him in his future behaviour, receives from him a promise so to act. The bride's father presents to his son-in-law a small sum of money tied in piece of cloth together with rice and one or two pieces of turmeric and *Dakshina* for accepting the gift. This is called *Vara Dakshina*. The bridegroom with certain *mantras* touches the abdomen of the girl. They are sprinkled over with the water that remains after the *Dhàra*. The *Mangalasara* is next tied round the wrist of the married couple, who once again scatter rice on each others head. The husband takes from his head a flower, dips it in milk and ghee and with it makes a mark on the forehead of the bride, who in turn, taking a flower from her head, makes a mark on his.

They garland each other, and the husband puts the *Mangalasutra* round the bride's neck, adorns her with other jewels and presents

her with cloths. The bride is made to wear an upper garment (*uttariya*) to one of the corners of which is tied an arecanut, and a piece of gold and a corner of this *uttariya* is tied to a corner of the husband's upper garment. This represents the union of husband and wife in all religious duties, and matrons bless the union by scattering rice on the heads of the married couple. The bride and bridegroom then jointly worship *Mahalakshmi*, *Parvati* and *Sathi*, after which they enter the *Mandapa* perform the hymenical *Homa*, and in the presence of the sacred fire the bride-groom takes the hand of the bride (*Panigrahana*) and leads her round the fire (*Parinayana*). He asks her to ascend a mill-stone, so that she may be firm and constant, and makes her step on seven small grains of rice. This makes the marriage complete - *Saptapadi*. The priest sprinkles water over their heads, while they look in a mirror placed on the floor; and the priest finishes the *Homa*, and the ceremony of the waving lights is performed by women. Then the married couple go into an apartment where they take their meals and sleep in it. The nuptial fire is maintained for three nights, and *Aupasana* is observed. On the fourth day, at nightfall, the married couple take their bath, put on white clothes, and are honoured by the parents of the bride, and they perform a *Nagabali*. Then the bride is taken to the bridegroom's house; the married couple are not allowed entrance by the husband's sister until they promise that the daughter of their union shall be wedded to her son. The bridegroom makes presents of clothes or money to his sister and is then allowed to take his wife into the house. They worship at the doorsill, enter the house, and the young wife is installed as the queen (*Samrajni*) of the house, and is called by a new name. After this ceremony they return to the bride's house, and next day complete the marriage by a *Mangala-snana* (bath after the marriage) and *Brahmana-bhojana* (feeding of Brahmans). After the entertainment the Brahmans invoke blessings on the married couple.

It has been thought necessary to enter into all the details of the

marriage as prevalent among the *Gauda Saraswata Brahmans*, because they are surrounded in *Canara* mostly by *Yajur-Vedis* of the *Boudhayana* School, and in Kerala by *Yajur-Vedis* of the *Apasthamba* School, who believe that the form and procedure of marriage obtaining among them are the orthodox ones and that all other forms must necessarily be unorthodox, and cavil at other forms. The *Saptapadi* is the most essential part of the marriage, indissoluble among the members of the community. It is not correct to say that the marriage becomes binding on the parties only after the celebration of the ceremonies of the fourth day.

Ashwalayanacharya himself admits that diversity of marriage customs exists in towns and villages, and the comentator adds that the various customs obtaining in towns, villages and one's own family may be observed, but not combined in marriage. In the course of their peregrinations the *Gauda Saraswata Brahmans* have not been slow to adopt marriage customs from their neighbours, the *Dravida Brahmans*, and this is more especially true of the *Vaishnava* section who have made the marriage ruinously elaborate. Consequently, this ceremony among the rich lasts for eight days and among others for five days. An attempt has now been made to bring the wedding into strict conformity with the precept of *Ashwalayana* and thus revive the ancient ideal. Out of considerations for convenience and interest, the *Grihapravésana Homa* (oblations to fire after entering into the husband's house) which ought to be performed in the bridegroom's house, that is, her new home and which is aptly called *Grihapravésaniya Homa*, is in violation of *Ashwalâyana's* injunction combined with the *Lâjahoma*. The *Aupàsàna*, and the minimum *Brahmacharya* of three days are observed in the bride's house; and this adds unnecessarily to the cost of the wedding. The party of rival, consistent with the injunctions of *Ashwalayana Grihya Sutr*s 1, 7, 21, insist on the starting of the married couple to the bridegroom's house with the nuptial fire on the very night of the wedding on

performing the *Grihapravésaniya Homa* there, or observing the *Aupasana* and the *Brahmacharya* for three days, and concluding the marriage with a *Mangala-snàna*, *Brahmana-bhojana* and *Asirvada* (blessings to the married couple). As this form of marriage - form authorised by the *Ashwalayanacharya* - is obtaining among the members of the community in the *Bombay Presidency*, in Goa, Indore, and Gwalior and is practised by the *Havika* and *Shivalli Brahmans* in *Canara*; it was recommended to the members of this community in *Canara*, *Malabar*, *Cochin* and *Travancore*, at the grand conference of the representatives of the community from all parts of India held in December 1908 and more than fifty marriages have already been performed in accordance with it.

As the girl has to be disposed of before she attains puberty and proper matches are difficult to make as the selection must be within the community, marriage has become ruinously expensive and, in common parlance, synonymous with bankruptcy. The bridegroom has to be given a large sum of money, the major portion of which is converted into jewels for the bride, clothes, a gold ring and utensils for daily worship; jewels and clothes and money are to be presented to the bride; presents of clothes are to be made to the relations, and the castemen and women are to be sumptuously entertained for four days. In *Cochin* and *Travancore* much money is squandered on *nautches**, music and fireworks. These items involving the expenditure of a large sum of money bring ruin to families and make men dread the birth of a daughter and look upon it as a certain misfortune. To mitigate the evil, however, some of the intelligent families have set the example of investing the dowry in a Bank or on land in the name of the bride and thus obviating extravagant waste of it on idle shows at the marriage.

All pre and post-natal ceremonies performed by the *Konkana Brahmans*, and the customs connected with polygamy, adultery and divorce are mostly similar to those in vogue among other classes

* a traditional dance performed by professional dancing girls or troupe.

of Brahman, and are avoided for the sake of repetition.

Inheritance

Inheritance is from father to son. In British territory the inheritance is regulated according to the Hindu Law. In Cochin and *Travancore*, the property of all people who die without heirs goes to the *Devaswam* the authorities of which direct certain ceremonies to be performed on the anniversary of the death of such persons.

Caste Government

When it is found difficult to settle points of social or religious law, *Manu*, *Yājñavalkya*, and *Angiras* have laid down rules for the constitution of *Parishads*, whose decision is to be accepted as final. The *Parishad* may consist of three, four and not more than ten members. In villages where the community is not large the temple committee is called *Dhajana*, the ten. With the growth of democratic ideas these terms are now applied to the whole assembly of members of the community when they are gathered to discuss any question regarding the caste or temple. Transgressions of caste rules, failure to undertake religious work connected with the temple and other matters affecting the interest of the community are discussed, and if the matters are within the competence of the people, they are settled; if not, they are referred to the *Swamis**.

Religion

In common with other *Brahmans*, the Konkani hold the *Védas* as the highest scriptural authority. Their ritual being based on the *Védas*, and their religious ceremonies being performed with the recitation of *Mantras*, their religion is in this aspect *Védic*. In so far as the worship of the deities extolled in the *Puranas* and the rites or ceremonies and vows recommended by the *Puranas*, find favour with them, their religion Puranic. They belong to the *Shakala Shākha* of the *RigVeda*, and follow the *Sutras* of *Asvalayana* in the performance of their *Shrauta* and the *Grihya-karmas*. They

* The heads of *Saraswat math* such as *Kashi*, *Gokarna*, *Kavale* and *Chitrapur math*.

have no objection to accept other *Grihya Sutras* if they are conformity with *Ashwalayana's Sutras*. In addition to the *Shrauta* and the *Grihya Sutras* of their *Acharya* they accept as authority of the *Grihya Parishishta*, the supplement to the *Grihya Sutras*, *Kumarilabhatta's Grihya-karikas*, *Sounakya-prayoga* and *Narayana Bhatta's Prayoga-Ratna*. *Prayoga Parijata* quoted by *Narayana Bhatta* is also looked upon as an authority in certain matters. In the course of their *Brahma Yajna* they repeat the first verse of the *Yajnavalkya Smriti* which may be taken as the legal code of the community. This code is elaborately commented on by *Vijnaneswara*, *Apararka* and *Sulapani*. *Apararka's* commentary is accepted in settling questions relating to social and religious matters and *Vijnaneswara* in strictly legal matters. The association of the sage *Yajnavalkya* with the court of *Janaka* and the residence of the community in *Trihotarapura* make it probable that the *Dharmasastra* of the community is *Yajnavalkya Smriti*. Though *Yajnavalkya Smriti* is the *Smriti* intended for *Svadhyaya*, other *Smritis* are also appealed to as authorities. The *Vaishnava* section of this community accept the compilations made by *Shri. Madhwacharya* and his successors.

Puranic Religions - The sixteen *Samaskaras* sacraments and the funeral rites enumerated above are *Vedic* in their nature. It is now time to advert to the rites and ceremonies enjoined by the *Puranas* and practised by the community. For purposes of religious observances, this caste follows the Lunar year beginning with the month of *Chaitra*. (March - April).

The following is a list of religious holidays:-

Chaitras

1. The first of the bright half is *Yugàdi* the New year's day
2. *Ramanavami* - *Shri Rama's* Birthday
3. Full-Moon - *Hanuma Jayanti*

Vaishakha

4. *Akshaya Tritiya* - *Parasurama Jayanti*

5. *Narasimha Jayanti* - the fourteenth of the bright-half
6. Full-Moon - *Karma Jayanti*

Jyeshtha

7. Fourteenth of the bright-half - *Vata-Savitri - Vrata*

Ashada

8. Shukla-Dashami - *Chaturmasa* begins
9. Shukla-Ekadashi (eleventh day after full-moon)
10. Shukla-Dwadeshi (twelfth day after full-moon)

These three days as well as the corresponding three days in the bright half of the month of *Kàrtika* are looked upon as of special sanorry

Sravana

11. *Naga-Panchami* - on which day *Nagas* are worshipped
12. *Upakarma* is performed on a day when the moon is in the asterism called *Sravana*. This generally takes place on the day of the full-moon. If an eclipse of the moon takes place in that day the *Upakarma* is performed on the *Panchami* when the moon is in the asterism called *Hasta*
13. *Krishnashtami* - the birthday of Shri Krishna

Bhadrapada

14. Gauri-Tritiya - Gauri Pooja and *Vayana dana*
15. Vinayaka Chaturthi - Ganapati Puja
16. Anantha Vrata
17. The dark half of this month is *Mahalaya Paksha* when on certain days Shradha for all *Pitris* is performed
18. *Mahalaya - Amavasi*

Ashvayuja

19. The first nine days of this month constitute the *Navaratri*. Many observe fasts and devote themselves to the worship of *Durga* and read *Devimahatmya*
20. *Lalita-Panchami*
21. Mahanavami

22. Vidyadashami

It is to be noted that on the days of the *Navaratri* consecrated to the *Kuladevatas* (family deities), they are specially worshipped, and that *Brahmans* and *Suvasanis* (married women) are sumptuously entertained. On these days, the ears of the children are bored for the first time. On the *Dashami*, boys are taught the letters of the alphabet.

23. The full-moon of *Asvayuja* is *Agrayanam*, the Indian harvest feast - when new rice is eaten.

24. The fourteenth of the dark half is *Naraka Chaturdeshi* or *Dipavali*.

Kartika

25. Shukla Dashami (The tenth day after new-moon)

26. Shukla Ekadashi (The eleventh day after new-moon)

27. Shukla Dwadashi - Tulasi Puja.

All these three days are very important to the Vaishnavas.

28. Full-Moon - *Vyasa Puja* and *Dipotsava*.

Margashira

29. Subramanya Shashti.

Magha

In most temples of the community in Canara and Malabar five days' *Utsava* is held from the third of the bright half of this month.

30. Rathasaptami.

31. Mahasivaratri.

On these days rites and ceremonies laid down in the *Purana* and systematized in the work called *Varataraja* are performed. All *Sumangalis* (married women) worship *Tulasi Devi* and *Surya Narayana* on all Sundays and Fridays in the month of *Sravana*. Particular modes of life, food, worship, etc. are prescribed for each of the lunar months in the *Mahatmyas* of the months. Of these months *Kartika* and *Magha* are the most popular. The *Adhikamasa* or the intercalary month is observed by some in the hope of realising the merits promised for such observances.

Astrological Ceremonies - To propitiate the planets whose position is astrologically inauspicious or dangerous to life various ceremonies are observed; and presents are given to *Purohitas* who are engaged to perform *homams* for muttering *Mantras* (*Japa*), and for reciting *Stotras* - eulogiums in veneration of the deities presiding over the planetary orbs.

Spiritual Rulers of the Community

From the nature of the *Kuladevatas* or tutelary deities worshipped by the *Gauda Sarasvata Brahmans* on their arrival in Goa, it will appear that these *Brahmans* were originally *Bhagavatas*, i.e., making no difference between *Vishnu* and *Siva*. The community at present consists of two sects, *Saivites* and *Vaishnavites*. The *Saivites* are under the spiritual jurisdiction, of their Guru whose chief monastery is called *Kaivalya-Mata*. Unbroken tradition points to the famous *Gaudapada Vivaranacharya*, the guru of the famous *Govinda*, more famous *Yati*, who was the preceptor of *Shri Sankaracharya*, as the reputed founder of this *Mata*. The *Saivites* are mostly found in the Bombay Presidency, *Savantawadi*, Baroda, Indore and Gwalior. All questions, social, religious and spiritual, affecting the *Saivites* are settled by their Guru, whose decision in such matters is final. They follow the *Advaita* School of the *Vedanta* Philosophy as expounded by *Shri Sankaracharya*, make no distinction between *Vishnu* and *Siva* in point of superiority, and are still *Bhagavatas*. They use holy ashes for marking the various parts of the body and put on a *tilaka* on the forehead. Women use *kunkuma* for the *tilaka*, which is a horizontal streak along the forehead.

The *Gauda Sarasvata Brahmans* in Malabar, Cochin and Travancore are generally *Vaishnavites*. They follow the *Dravida* system of *Vedanta* as expounded by *Shri Madhawacharya*, look upon *Vishnu* as the highest deity and all other Gods and Goddesses as *Vishnu's* servants, carrying out his orders about the preservation of the universe, and worship them in that light. *Shri Madhwacharya*

founded in the thirteenth century A.D. the *Vaishnava* sect, refuted twenty-one creeds and for the spread of his creed journeyed towards the north of India. When he arrived in Goa, he made proselytes in his form of *Vaishnava* faith a number of *Shenvis*, who till then were followers of *Siva* and disciples of the *Kaivalya Mata*. These proselytes were mostly from the *Sasashtikars*, that is, those who occupied the tract now known as Salsette in Goa. Hence the term *Shenvi* became restricted to the *Saivas*, and the name *Sasashtikars* or *Konkana Brahmans* to the *Vaishnavites*. Though converts to *Madhwa* faith, they have always moved on excellent terms with their *Saiva* brethren, interdining and intermarrying as if no change had taken place in the form of their religion.

The *Vaishnavites* use *Gopichandana* instead of using ashes in marking the body with caste signs, wear *Urdhwa Pundra* and stamp them with the four weapons of Vishnu - *Sankha*, *Chakra*, *Gada*, *Padma* and a square stamp called *Narayana* from the fact of its nine squares being filled with the letters of *Narayana Shatakshara Mantra*. The *Guru* brands the disciples on the occasion of their visits with silver stamps of *Sankha* and *Chakra*. There is no objection to the use of sandalwood for making caste marks by *Grihasthas*. Women mark their forehead with *Kunkuma* made of turmeric, and mark with *Gopichandana* the upper arms and the temples with *Vishnu*'s arms. Widows use only *Gopichandana* and do not make a *Tilaka* of *Kunkuma*.

Gods

While in Goa, the *Gauda Saraswata Brahmans* worshipped their tutelary deities brought from Tirhut. With the development of the *Puranic* religion, the number of Gods increased and some of these were claimed as *Kuladevatas*. So, at present, there are many more *Kuladevatas* than those enumerated in the *Sahyadri Khanda*. Of these two became most popular and have been worshipped as *Gram-Devatas*; one of these is *Vittoba*, whose shrine is in *Pandarpur* and who is most popular in the *Bombay Presidency*,

and the other is *Narasimha*, whose worship they adopted from the *Vijayanagara* rulers who held sway in Goa. When they came to the Malabar coast, they brought with them the worship of these Gods. After their settlement in *Canara*, they adopted in addition the worship of *Shri Venkitaramana* of *Tirupathi* in *North Arcot* District, as that deity was found by them to be the most popular of all among the *Vaishnavites* of the *Madras Presidency*. Thus these *Brahmans* have come to worship one or more of these Gods in their private houses or their public temples; but no family in *Canara* and *Malabar* had denounced the worship of its tutelary deities originally brought from *Tirhut*. Their temples in *Canara* and *Malabar* are dedicated to *Vittoba*, *Narasimha* or *Venkitaramana*, but in *Cochin* and *Travancore* they are generally dedicated to *Venkitaramana*, whose temple is called *Thirumala Devaswam*. The word *Tirumala* is the Tamil equivalent the Sanskrit *Srisaila*, the mountain on which the famous temple of *Venkitaramana* is built in *Tirupati*. *Tirumala* is not derived from the name of *Tirumala Raja* of *Vijaynagar*, but the Raja was named after the mountain *Tirumala*. The mountain had various names in Sanskrit and many proper names are derived from these synonyms, such as *Seshagiri*, *Seshadri*, *Seshachala*, *Venkitachala*, *Venkatagiri*, *Venkatadri*, *Venkitapati*, *Venkatesa*, etc. Divine service in these temples is performed by *Vaidiks* of the community. *Brahmans* of other communities are on no account engaged to perform the *pooja*, etc, in the temple, nor are they admitted within the temple.

Funeral Customs

In regard to the disposal of the dead, the invariable rule is cremation; but in case of the death of infants or of persons dying of small-pox and leprosy, their remains are buried. Obsequies are performed in accordance with the *Sounakya Prayoga*. On the eleventh day after death, the rich let loose a bull (*Vrishotsarga*). In conformity with the instructions of *Shri-Krishna* recorded in the *Preta-Kalpa* of the *Garuda-purana*, *Sapindikarana*, which ought to be performed

at the end of the year, is performed on the twelfth day. In order to be entitled to perform this ceremony earlier, one has to offer the sixteen *Masika-Shradhas* on that day. After the *Sapindikarana* the sixteen *Masika-Shradhas* are performed as they fall due in the course of the year at the end of which comes the *Abdika*, the first annual *Sradha*.

Parvana Shradha, at which three Brahmans are entertained at the *Purvapankti*, is observed among the rich only. On account of the difficulty of finding out properly qualified persons for entertainment at the *Purvapankti* of *Shradha*, *Shri Madhwacharya* has been pleased to sanction the performance of *Shradha* on *Chataka-Krama*, which prevails largely among all *Madhwa Brahmans*. According to this plan, no *Brahmans* are at all entertained at the *Purvapankti*, and preparations intended for the *Shradha* are served on two leaves, one of them being intended for the *Vaiswa-Devas* and the other for the *Pitris*; both are invited to accept the offerings of food, etc. and are believed and treated as present. While the Gods and the *Pitris* are engaged in partaking of the feast, the *Yajamana* (performer) under the guidance of the *Purohita* prepares three *Pindas* of rice and offers them to the spirit of the person whose *Shradha* he is performing; of father or mother, of grandfather or grandmother, of great grandfather or great grandmother respectively according as the *Pitri* is father or mother. After the conclusion of the *Shradha*, whether *Parvana* or *Chataka*, the *Yajamana* performs the *Brahmayajna* and *Tarpana* and dines with his *Purohita*, friends and relations. This service is called *Uttara-Pankti-Brahmana-Bhojana*. If death takes place at a very distant place, or if the person is lost by water or fire, and if consequently the bones are not forthcoming, the obsequies are performed according to the procedure called *Palasa-Vidhi*.

As *Sapindikarana* is performed on the twelfth day after death, there is no need for *Marana-Diksha*, which is so very common among the Nambuthiris. It is not observed among this community.

The funeral ceremonies constitute the *Antyeshti* - the final service, in as much as the body consecrated by the forty *Samskaras* and purified by the rites and ceremonies of a lifetime is rendered acceptable to Agni and offered as a *Purnahuti* to that Fire, which was first kindled by the married couple in their house.

Impurity of child-death and birth lasts for ten days. This is the general rule, but in the case of death of children below three years, the period varies.

Occupation

In Cochin, the Konkanis are mostly traders; but law, medicine, teaching and other learned professions which are pursued by the members of their community in their places are beginning to be pursued by them in the State also.

Social Status

It is a well-known fact that *Gaudas* and *Dravidas* do not interdine and intermarry. Nor do the *Gaudas* among themselves enjoy such social equality. On their migration to the South, the *Gauda Saraswata Brahmans* found their neighbours the *Dravida Brahmans* differ in point of ritual, manners, and customs. Language which, if common to two people, at once would establish ties of artificial relationship between them, was altogether different and incorporating themselves with the *Dravida Brahmans*, their *Gauda* instincts compelled them to hold aloof and become a distinct community, maintaining its social autonomy in spite of disadvantages and inconveniences.

Food

Grains and vegetables with the milk of cows and buffaloes and its products constitute the primary articles of the food of the community. In *Canara* and in the places to the south of it coconut oil is largely employed in seasoning and frying, while, in the places to the north of *Canara*, ghee takes its place. Wheat, Rice, Bengal Gram, Green and black beans, are turned into flour, which is made use of in the

preparation of sweet meats. The *Gauda Saraswata Brahmans* in Cochin and *Travancore* have attained great excellence in the preparation of a large variety of rich and palatable curries, while their northern brethren surpass them in the preparation of sweetmeats and similar eatables.

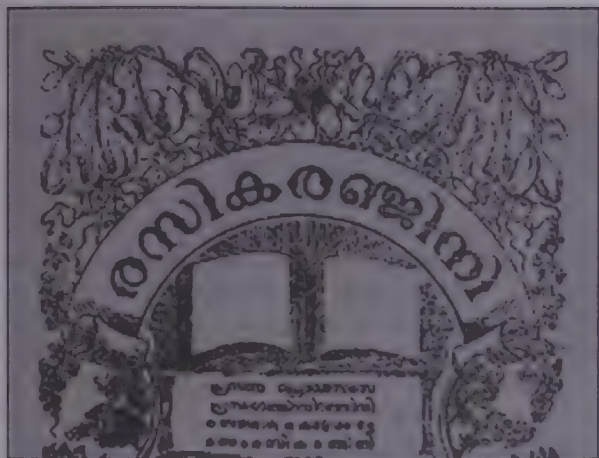
It may be stated here that the survival of some primitive Aryan practises in the matter of diet may be found to a small extent among the *Gauda Saraswata Brahmans* here and there. Such practices do not find favour with the large majority of the community, whose present views about proper diet and living make them look upon such practices as unorthodox. The members of the community, among whom such practices are found, may in justification refer to the *Shalya Parva* of the *Mahabharata* in which the eponymous progenitor of the tribe, the first *Saraswata*, will be found to have been permitted by his mother the Goddess Saraswati to eat food which strict orthodoxy in these days will consider unhallowed. It may be confidently stated, however, that such practices are neither universal nor followed on public or ceremonial occasions and that generally they are looked down upon.

The Konkani Brahmans generally wear *mundus*, but on solemn, religious or festive occasions they use *dhotis* and shawls and turbans.

The dress of women consists of a mere *saree* reaching to the ankles, but rarely of *kanchuka* or a shawl over it. At the wedding ceremonies a small shawl is thrown over the shoulders of the bride.



I am indebted to Mr. Seshagiri Prabhu, M.A. Lecturer, Rajamahendry College, for the account of the *Konkani Brahmans*.



A bimonthly magazine by name '*Rasikaranjini*' was being published by *Rama Varma Appan Tamburan*, a prominent Malayalam literary figure himself, and a member of the Cochin Royal Family. Another literary luminary, *Kodungalloor Kunjikuttan Tamburan*, was handling the editorial responsibilities. As requested from the publisher *Seshagiri Prabhu* contributed his well studied essay titled *Konkana Brahmanar* (The Konkana Brahmans) which was published in seven issues of '*Rasikaranjini*' starting from *Dhanu* month of 1079 M.E., (Volume 2, Issue 5). This portion contains the English translation of the seven Malayalam articles.

Eventhough the series of articles have come out, it does not appear to have been concluded. The last piece appeared in the issue of *Chingam* month of 1080 M.E., carrying a note at the end, as '*to be continued*' but the series was discontinued abruptly. A translation of the said essay, from the original in Malayalam, is provided here. Serial numbers given to the sections indicate the particular part that appeared in '*Rasikaranjini*'.

The Konkana Brahmans

1

The reason for this essay is result of the keen interest expressed by the owner and publisher of *Rasikaranjini* as 'longing to see your account of past history of *Konkanis*'. It was one of my top priorities that an abridged history should have been published long ago about my own community as I am a person who evinces keen interest in history related to ethnographic issues. I know from my direct experience that people of Kerala do not have an iota of inquisitiveness about Kerala's diverse sects and their cultures. Accordingly, it is needless to mention that an interest surprisingly has emerged, to know something about the immigrant *Konkana Brahmans*, which appeared next to impossible. Sadly, I have not ventured on this topic till now, because of the apprehension that my writings about *Konkana Brahmans* in the current newspapers or monthly periodicals may not be liked by the readers, and even from the standpoint of a history maker, impartially describing about the goodness of the people of my own clan may be considered as biased due to eulogizing own people or by expressing their defects, I may become a causal element of lineal damage. However, I am making an effort now.

My own clan when came to *Kochi* in frightful, itinerant and homeless condition, and sought asylum from his highness at *Perumbadappu*, who appeared with fervor, while disregarding the valor and gallantry, armaments, and wealth of the Portuguese, and under the influence of affection to the destitute, has been providing protection until now; the prince of that magnanimous royal lineage when urges with affection "We (The Prince) cannot leave you without writing"; it is my duty to obey with respect to the regal mandate. It (writing) is also a means to overcome the allegation of ingratitude that may

land upon me if I did not follow the mandate.

The State of *Travancore* has instituted a research project called 'Ethnographical Survey' to scientifically create an almanac by gathering the history of heritages of all sections of the society. A printed questionnaire related to one's own tribe has been sent to the prominent *Konkana* residents in the above mentioned state. Because, it needs strenuous effort to write the answers factually and fairly to these questions, it is likely that all cannot do it off hand. Those who have not provided answers to the above mentioned questionnaire can now send the filled one on the basis of this essay. For those who have sent the completed one, depending on aptness, it would be good to resend the same with appendages, reformations, improvisations, etc. Because the deadline is crossed, and my fellow community members would have already responded to the questionnaire, I feel very grateful for accepting my request to the officials of the State of *Travancore* to form an opinion (about GSB) based on the received articles shall be concluded only after glancing this effort of mine.

Because everybody instinctively has pride in one's own community, it is better to be inferred than being told about the fact that how close to my heart is the act of writing about *Konkana Brahmans'* past history. Even though there are chances for it to become an obstacle in writing, impartially and authentically, about this affectionate bond; by remaining as a historian, here I will present only factual matters. By elaborately presenting opinions from various sources and letting know own opinions, (I am) dedicating to the honorable people the burden of interpreting the controversial matters with the thought that let the *Mahajan* form the conclusions.

For a long time, I was trying to write about past history of all *Brahmans* who are residing on the western coastal line. But, because my body vitality is weakened due to ailments, it has become difficult (for me) to engage in the press related works and other allied activities. All my efforts may go in wane if at least the past

history of my own sect is not published in this moment, hence, assuming that this wish may easily be futile, I have ventured into this task. I have determined the period, when the *Namburis* have come to Kerala. Without delay, that will be published soon in a tri-monthly book called '*Malabar Quarterly Review*' in English, as well as its translation in a Malayalam magazine. If it is god's wish that I should elaborate on the histories of other *Brahman* sects with relevant accounts and proper sources of knowledge, let the almighty execute that through me. *Konkana Brahmins*, who are residing in Kerala for a very long time, are enduring in a very pathetic condition due to impoverishment by experiencing hardships and losses. If what is said in the *puranic* stories are credible that only *namburis* and this sect (*Konkana Brahmins*) has migrated from north *Hindustan* to the western coast at the behest of *Shri Parasurama* and other *Brahmins* of western coast are created by *Parasurama*, I am ending this prologue, with a request that people of Kerala with love and affection must consider them (*Konkana Brahmins*) also as part of Kerala.

• Names of *Konkana Brahmins*

For the *Konkana Brahmins*, who have been residing on the western bay, from Karachi on the banks of river *Sindhu* to *Varkala* in the state of *Travancore*, and in the hinterlands such as *Indur*, *Malava*, *Gwalior*, *Nasika*, *Puna*, *Solapur*, *Sattara*, *Belgam*, *Dharwad*, *Sawantapadi*, *Kolhapur*, *Nagar (Bednur)*, *Tirthalli*, *Kodaku*, *Mysore*, etc. there are differences in their names contingent on the respective geographical locations.

In the north *Hindustan*, north eastern districts of state of *Bombay*, and up to the town of *Sadashivghar* of the *Bombay* city on the western coast, normally, the name of these people are '*shenvayi brahman*'*, '*shenavi brahman*'*, '*shenvi brahman*'* or '*shenva*'*. Also, they are called as just '*shenvayi*'*, '*shenvi*'*, '*shenvelok*'*, etc. Their names are written depending on the

* See *Shenvi* in Glossary of Terms

accents of each region. They (names) are not adapted to Kerala. In the south of *Sadashiv nagar*, they are called "*Konkana brahman*". Where Karnataka language is in vogue, their clannish name is "*Konkana Brahmannaru*", "*Konkanastha Brahmanaru*", "*Konkani Brahmannaru*", "*Konkanigaru*", etc. Those who speak Tulu language call them "*Konkana Biramannaru, Konkanneru, or Kongneru*". In Malayalam, it is "*Konkana Brahmannar*", *Konkani Brahmannar*, or *Kongini Brahmannar* and impromptu they are also called "*Konginnigal*".

In the city of *Bombayi* and *Goa*, they are usually called as "*Bahmann*" or "*Bammann*". "*Bamhanna*" is vernacular form of the word '*Brahman*'. It is shown in the '*Prakrita Lakshana*' part of the grammar system made by *Chanda* that '*Bambhanna*' (1.15) (2.15) is the vernacular form of the word *Brahman*. It is said in the

॥ 15 ॥ अनुस्वारो वज्रलं ॥ १५ ॥

अनुस्वारस्य कश्चित् लोपो भवति । कश्चित् आगमः^(१) । कश्चित् प्रकृतिः^(२) ।

। C D ॥ वंभणा^(३) । *मंजरो^(४) । विंभुओ^(५) । †कुनी^(६) । कालं^(७) ।

काहं^(८) । नईहिं^(९) ॥ †बल्लतं^(१०) । (C D) ॥ संगो^(११) । भंगो^(१२) ।

(C D) । दुद्धं^(१३) । बमिद्धं^(१४) ॥ *Prakrita Lakshanam of Chanda* (2.15)

Vararuchi's "Prakrita Prakasha vritti" (3.8) that '*Bamhanna*' is

ह्रस्वेषु नलमां स्थितिरूर्ध्वम् ॥ ८ ॥

ह्रस्वेषु इत्येतेषु अथ स्थितानां नकारलकारमकाराणां स्थितिरूर्ध्वं सुपरिगृह्यते । ह्रस्व, पुष्पण्हो (४-१ पू = पु, ३-३ र्लोप, ३-५० व्वि०, २-४२ नू = ण्, ५-१ ओ) । अवरण्हो (२-१५ प् = व्, ४-१ रा = र, ३० पू०) । ह्रस्व, अल्हादो (४-१ आ = अ, ५-१ ओ) । ह्रस्व, बम्हणो (३-३ र्लोप, ४-१ आ = अ, ५-१ ओत्वम्) ॥ ८ ॥

ह्रस्वेषु नलमां स्थितिरूर्ध्वम्—एषु सयोगेषु अथ स्थितानां नलमां वर्णानां स्थितिं हकारस्य ऊर्ध्वं भवति । सयोगवर्णयोः परिवृत्तिर्भवतीत्यर्थः । (ह) पुष्पण्हो । अवरण्हो । (ङ) कल्हार । आल्हादो । (झ) जिम्हो । बम्हणो ॥ ८ ॥

Prakrita Prakasha Vritti (3.8)

a vernacular form of the word *Brahman*. In the second canto of '*Vikramorvashiyam*', the jester is saying '*Dhodhi ranno Piyavayasso Bamhanno Kimnna Vandeenuddhi*'; in which it is seen that there exists a singular term as '*Bamhanno*'. In vernacular styles there will be interruptions in short and long vowels. It is thereby proved that *Bamhanna* has resulted into *Baamhanna*. This topic will well reason in the exposition of *Konkana* language. It is said in the book '*Gazetteer of India*' written by a great man Sir William Hunter, that in *Trihotrapura*, *Brahmans* who has been involved in governance had the name *bahmann*. It can be determined that this term has emerged from the word '*Bambhanna*' as said in *Chanda's Prakrita Lakshana*. In *Konkani* language, the *Brahman* ladies call their husbands '*Bammunnu*' or with respect '*Bammunn*' in plural term. Ladies of other sects who speak *Konkani* language call their husbands as '*Govu*'. The word '*Govu*' is emerged from the term '*Goho*', which means male in *Prakrit*.

In northern regions, when they (*Gowda Sarasvat Brahmins*) speak about themselves, refer as '*Gowda Sarasvata Shenvayi Konkana Brahman*' or *Gowda Sarasvata aka Shenvayi Brahman*'. They also have names as '*Sasastikars*' or '*Sastikars*'. For a shorter version they are also called '*Sarasvat Brahmins*'. For the people in the south of *Bombayi*, they have a name as '*Gowda Sarasvata Konkana Brahman*' as well as "*Gowda Sarasvata Konkanaastha Brahman*". It would be fair enough to say "*Gowda Sarasvata Konkana Brahman*", because the term '*Konkanaastha Brahman*' has been in use to indicate *Chitpavana Brahmins* who are established in the State of *Bombayi*. All *Peshwas* who carried out *Maharashtra* royal regimes were *Chitpavanas*. *Chitpavanas* were neither *Gowdas* nor *Sarasvats*. It has been now said that they have joined in the *Pancha Dravidas*. They have no linkage with *Konkana Brahmins* in any respect. They speak the language that is somewhat *Maharashtrian*. Entering into *Kerala*, many

Chitpavanas from this southern district of *Kannada* are performing as *Shanti* in temples. Because people in Kerala do not intend to engage in strict individual discrimination, they are also called as Tulu *embran* or northern *embrantiri*. The term northern *embrantiri* is being used in Kerala as a common parlance to include individuals belonging to *Havigar*, *Sheevalliyar*, *Karahadar*, *Padyar*, *Chitpavanar*, etc.

There is a faction called “*Sarasvat Brahmins*” in the district of *kannada* and others. Though there is similarity among *Konkana Brahmins* and this bunch, in aspects of language, culture, governance, attire, etc., there is no congregatory feast (*pantibhojan*) and mutual espousal (between them). It has become compelling to use “*Gowda Sarasvat Brahmins*” to make a distinction from them. When *Konkana Brahmins* mutually interact in natal tongue, they denote ‘*Konkkonno*’ or “*Konkano*” to represent own clan; in private and cryptic conversations they use ‘*dorkko*’ to represent own folks and use terms ‘*Brahmancho*, *Tipto*, *Suthallo*, *Amso*, etc.,” to mean other *Brahmins*.

● Origins of names and meaning

- The terms such as *Konkkonno*, *Konkknno*, *Konkkanna*, *Konkani*, *kongini*, etc. are the formal expressions of the word *Konkana* in Sanskrit – these terms reflect that they (*Konkana Brahmins*) were from *Konkanadesa*. In order to strengthen the relationship that can be inferred by the usage of this term, there are evidences such as their language, cultural practices, *kuladevatas*, folklore, history, etc., to show that they are from *Konkanadesa*. Among those who speak *Konkana* language, there are people from three religions of Hindus, Christians and Mohmmedans. Among Hindus, the three major *Varnas* i.e. *Brahmins*, *Vaishyas* and *Sudras* are having many different sects. Among these sects there are no interactions and assemblages. Therefore, in the census report of the year 1901 of Madras state, the term ‘*Konkani*’ is defined only as

those who speak Konkana language. It does not create any unbearable displeasure among other folks when just mentioning 'Konkani' without reference to *Brahman* (sect) in it. As fine comprehenders and rational thinking *Keralites*, it is natural for *Konkana Brahmins* to feel perturbed in categorizing *Brahmins*, *Vaisyas* and *Sudras* as *Konkanis* without respective segregation. Therefore, it is appropriate to refer the term *Konkani* to mean only *Konkana Brahmins* and other sects with their respective caste names. It is a cause of concern among some of them (GSBs) who think that the term *kongini* should not be used to call them, as it is inappropriate to call a *namburi* who speaks Malayalam as *malayalee* and a *pattar* who speaks Tamil as *Tamilian*. Because, as a practice, they refer themselves as *Konkkono* in mutual transactions, the term *Kongini* is not a source of discomfort. The cause for the anguish is the manners in which the *Keralites* conduct as per the assumption that all those who speak Konkani language belong to one sect and using the term *kongini* merely to include the *traivarnas* (three castes) and Christians. I am very much sure of the fact that for *Keralites* who use the term *konkana* that is established by usage of the language has no thought of ridiculing and scoffing the innocuous *Konkana Brahmins*, even in dreams. It is doubtful whether at least some people among *Keralites* know the term Tulu *embrantiri* is used to refer which all sects. It is a delight for *malayalees* to call those Hindus and Muslims who speak *Hindustani*, *Gujarati*, *Katchi*, etc. as '*shetu*'. Since the interest to know the diversities is very low for *Keralites*, they do not count the individual differences among the alien sects. Because it does not concern much to the foreign sects and *Keralites* to coexist, and they have no benefits in knowing these topics, *Keralites* do not interfere in others' cultural and linguistic issues.

Now it is almost impossible to determine the root meaning of the

term Konkani. Several opinions and personal stand points regarding the root meaning is being attached below. Let the scholars determine the firm meaning.

- *Kann* means a speck of grain. Because grains were not available in plenty in this region, it was called *kukann*. It gained the expository name *Kukann* as the province was of stale grains. In Mahabharata's *Bhishma parva*, the nominally related form of *Kukann* is *Kaukan*. It is seen as *Kaukanam* in some books. It is not possible to determine whether the reading of *Kaukanam*, in due course lost the 'm' stem (*anuswara*) from the script, or the form *kukkanam* has assumed the *kukann* term. Some people's opinion is that the term *kukkanam* has transformed into *kokkanam* and *konkanam* by degeneration. Since erstwhile condition cannot be determined by the present day prosperity of the *konkanadesa*, this meaning should not be discarded as baseless.
- In an almanac called '*shabdamala*', one of the synonyms of *Shri Parasurama* is '*Konkana putra*'. From this, a no objection arises that *konkana* has been the essence of the title of *Shri Parasurama*'s mother *Renukadevi*. Since the land was created for maternal delight, in remembrance of mother, it is called as *konkanadesa*. As it is mentioned in *Shabdakalpadruma* that the meaning of the word *konkana* is 'being born in *konkanadesa*', and because it is said that *Parasurama*'s mother's name formed from place name and the place name was formed from mother's name, this fault of mutual contingency makes it pointless without the help of etymology. Argument that the term *Konkani* also is an arrangement of meaningless noun syllables like terms *ditha* (meaning a wooden elephant) it will not resolve the issue.
- "*Komithi kananthuyuthrathasmat Konkanno*". Because the people of this region, due to laziness, are being open mouthed,

blinking eyes, yawning with the sound 'korr' there is an opinion that this region is called as *konkana*. Eventhough this approach is showing high ingeniousness, it does not mention the reality. This is only a ridiculous statement. As various castes of *konkanadesa* are having livelihood by painstakingly doing hard work, all will agree that it is not apt that their place name has become *konkanadesa* by unseemly laziness. It is certainly impossible for the people of *konkanadesa* to accept this laughable name flung by others.

2

4. Some people are opining that as the abode of primitives such as *Kolar, Gondar, etc.*, is called as *Kolavanam, Gondvanam, etc.*, so too the name came to the dwelling land of *Kongar* as *Kongvanam*, and by garbing the Sanskrit term *Konga-vanam* it became *kongvannam* in prakrit and in due course the fading of the consonant *va* resulted in the term *Konkannam*. This opinion has very reasonableness in it. But, this morphological meaning is not worthy for acceptance unless by showing the evidence that the forms such as *Kongvanam, Konkkavanam, Konkkavannam*, are cited in their respective contemporary texts or disciplines with a chronological order. In this manner, it would not be impossible to imagine a likeable meaning for any term. Without *reph, sha, Sha* (र, श, ष) sibilants, how does the phoneme *na* of *vana* syllable gets *nna* quality? It is true that because there is no *na* rune in *Prakrit*, *nna* phoneme is used all over it; even then how the 'va' consonant disappeared from the term *konkvannam*? There is also no solace to the question 'Does Sanskrit came from *Prakrit* or from *Prakrit* the Sanskrit form of the word *konkana* occurred?'

From history it can be known that the regions of Coimbatore, Mysore, etc., had the names such as *Kongurajyam, Kongunadu, etc.* People who inhabited on *Kongnadu* were *kongars*. In due course, as the ocean moved towards west, and as the expansive

seashores in the base of *sahyadri* were uninhabited, it can be assumed that the *kongars* from *sahyadri* subdued it by immigrating. There is scope for inference that the valor of these *kongars* had gained an unchallenging strength, in the northern part of Kerala as well as in Kerala. But this matter depends on the linguistics. Other evidences are not present in my hand for determining these facts.

5. *Gundert sayipp* says in his dictionary that the word *konkana* came from the lexemes *kongu + anna = (kong + anna)*. That doyen has declared the meaning of *Kongu* is valley and *anna* is dependence or basis. As such, those who are in the footland of *Sahyadri* are *Kongars*. The name *Konganna* came about to the province of their place of residence. If this meaning materializes, it can be determined that before the *Brahmans* came and settled in the west coast, the people there were *Kongars* and west coast

കൊങ്ങന്നം *koṅṅaṇṇam* ൧. 1. *Concan* (fr. കൊങ്ക = കൊണ്ണ + അന്ന). അപ്പുറകൊ. the west-coast coast (കൊണ്ടന്നം വീടുകൾ അന്നം കൊണ്ടന്നം അധിപത്യം കൊണ്ടു വന്നവർ കൊണ്ടന്നം അധിപത്യം). 2. a kind of grass or reed, കൊങ്ങന്നം വളരെക്കുറച്ചു പറ *pro*.

received a common name *konganna*, and when *Brahmans* came to this place the *Dravidian* term *konganna* was *Sanskritised* to form a noun *konkana*. For strengthening this conclusion,

another source of evidence surely is the term *saptakonkana*.

Karatancha viratancha maratom konkannam thatha Havyagamthoulavanchaiva keralanchothisaptakam

A *sloka* like this about *saptakonkana* is there in the above mentioned almanac. The sections of *saptakonkana* are said as per the *sloka* - of chapter - of *Uttararahasyam* of *Sahyadri khanda*.

Keralascha tulungascha thatha saurashtravasinaha Konkanaaha karahatascha karanatuscha barbaraha | Ityetha saptadeshavai konkanaha parikeertitaha ||

Above *sloka*'s *Karatam* is very much the *Karahatam*. *Havyagam* is *Havikar*'s state *Karnatam* (Karnataka). *Thoulava* and *Tulunga*

पुरी जाता पुण्यतया रामदाणसुनिर्मिता ।
 केरलाश्च तुलंगाश्च तथा सौताष्टवासिनः ॥ ४७ ॥
 कोंकणाःकरहाटाश्च कर्नाटाश्च बर्बराः ।
 इत्येते सप्त देशा वै कोंकणाः परिकीर्तिताः ॥ ४८ ॥

Sahyadri Khanda, Uttara Rahasya,
 Adhyaya 6, Sloka 47-48

are one and same (i.e. Tulu). *Maratam* is written instead of Maharashtra. As Maharashtra is a region that is south of *vindhyadri*, north of Godavari and

east of *Sahyadri*, it will not be included in the western coastal regions. As *Virata* is name of the *Matsya* dynasty on the north side of *Vindhyadri*, it will not be subsumed in *Konkannam*. *Saurashtra* is same as the city now called *Shoorat* (Surat). The territory from this city up to *Kanyakumari* is named as *Parasurama kshetra*. The south of *Saurashtra* was *Konkana*. Sometimes this was made as two districts of north *Konkan* and south *Konkan*. The north *Konkan* was that ancient *Aparantaka* state. The Southern tip of the south *Konkana* was the territory called *Gorashtram* (*Gopavanam*, *Gomantakam*). Now, it is Portuguese land of *Daivagoa* town and regions surrounding it. The region called *Karahutam* (*Karhad*) was in the north of *Konkan*. Kerala was a province from *Gokarn* up to *Kanyakumari* that was South of *Gorashtram*. In due course of time it split into three states of *Karnata*, *Thoulava* and *Malayalam* or Kerala. Starting from *Gokarn* up to *Brahmavara* river it was the *Havika* state or a region called *Havyaga*. *Thoulava* was the province between the south of *Brahmavar* river and north of *Chandragiri* river known as *Perumbuzha*. The region called Kerala was in the south of *Thoulava*. In this Kerala, the southern region of *Parasurama Kshetra*, there were many provinces. As their analysis is not useful here, it is being omitted.

In the English translation of *Vishnu purana*, Wilson sayipp says seven names such as Kerala, *Tulunga* (*Tuluva*), *Gorashtra* (*Goa*), *Konkanna*, *Karahata*, *Varalata*, and *Barbara* (Vol. II.179. note) among the names of *Saptakonkana*. It is not able to determine

which region is *Barbara*. And where is *Varalata*!

Kaunkaṇas,¹⁴ "People of the Concan. According to some statements, there are seven districts so named.§

§ See the *Rāja-tarangīni*, IV., 159 Professor Wilson had previously written: "The seven Konkaṇas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Rāma Kshetra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tulunga or Tuluva, Govarāshtra (or Goa), Konkaṇa proper, Karātaka, Varalatta, and Barbara." *Asiatic Researches*, Vol. XV., p. 47, foot-note.

H H Wilson, Vishnu Purana Vol 2, P.178, 179 note

From the above stuff, it can be determined that *Konkana* is a uniform term to denote all regions on the west coast, as that term is very ancient, as different names to this place (*Konkana*) were obtained may be from the names of the people who have been living there or because of their language or because of the origins in that place. The resident *Brahmans* of *Trihotrapura*, who immigrated during a period when this uniform *Konkana* name was prevalent, may have acquired the name *Konkana Brahmanas*. *Gorashtra* known as Goa, a part of *Konkana*, was their dwelling place.

As it is agreed that *Brahmans* came and settled in the uninhabited regions of west coast and later other sects joined, it also has to be agreed that for their livelihood, *Brahmans* did all those deeds such as agriculture, trade, sculpture, looming, etc., themselves. Later, other sects were made to do the activities that they (other sects) have been doing. There is no sufficient reason and evidence to say that they (*Brahmans*) achieved wellness by this way and experienced comforts. Hence, among the first inhabitants of west coast were mostly *Kongars*; they were either captured or made one's servants by the *Brahmans* or by fighting with them they were driven to mountainous forests or those who did not subdue were killed; as these deeds were done by Aryans of north Hindustan, it can be assumed that here also the *Arya Brahmanas* followed the same path. A sect named *kudumi* is one such caste that is subdued

in this manner by *Konkana Brahmins*. Through passage of time, the term *kongar* became obsolete in *Parasurama kshetra* by the attacks from other sects, display of gallantry, and communion between them (other sects). It covertly fused into the name of the region where they inhabited. There is no need to mention that no relationship exist between these *kongars* and *Konkana Brahmins*. *Konkana Brahmins* were *Aryans* and *Kongars* were primitive *sudras* of *Dravidian* state. As *anna* syllable is present in Malayalam words such as *thalayanna* (pillow), the term *konkanna* is evidence that Malayalam was the language in vogue here before *Brahmins* came to Kerala. Note that, these explanations are the constructs of the western scholars.

In *Puranas* and *Dharmashastras*, the *Brahmins* were divided into two big factions as *Gowdas* and *Dravidas*. As those who are in north of *Vindhya* are *Gowdas* and those in south are *Dravidas*, the reason for this divergence is *Vindhya* divides the places where *Brahmins* live into two. This division is not based on the language spoken by *Brahmins*. Even though *Brahmins* are ten types as these two factions were subdivided into five each, because in each type of *Brahmins* there are different sub-sects now, the *Brahman* sect has become innumerable without allowing mutual coexistence and interactions and have reached a pathetic situation due to their various agonies. Instead of identifying with numerous factions, they can be one. Even now, there are prospects for many benefits for acknowledging only the inherent decagonal division.

Dravidars, *Tailangars*, *Karnataks*, *Madhyadeskars*, and *Gurjarars* are the five types *Dravidas* and *Sarasvats*, *Kanyakubjars*, *Utkalars*, *Mythilars* and *Gowdars* are the five types of *Gowdas*.

Dravidaschaiva tailangaha karnaatamadhyadeshagaha
Gurjaraaschaiva panchaite dravidaha panchakathyate |
Saraswathaha kanyakubja utkala mythillaschaye
Gowdascha panchdhachaiva dashavipraha prakirtitaha ||

It is being added here that among *Gowdas* other sects existed, as it is mentioned in the above text itself and in *Sahyadri Khanda*, *Uttarardham*, first chapter, the 2nd and 3rd stanza.

महादेव उवाच । द्राविडाश्चैव तैलंगाः कर्नाटा मध्यदेशगाः ।

गुर्जराश्चैव पंचैते द्राविडाः पंच कथ्यते ॥ २ ॥

सारस्वताः कान्यकुब्जा उत्कला मैथिलाश्च ये ।

गौडाश्च पंचधा चैव दश विप्राः प्रकीर्तिताः ॥ ३ ॥

Sahyadri Khanda, Uttarardha, Adhyaya 1 , Sloka 2 -3

*Trihotrahyagnivesascha kanyakubjaha kanojayaha
Maithrayanaschapanchaite panchagowdaha prakirthitaha ||*

As *Konkana Brahmans* among *Pancha Gaudas* are *Sarasvats*, they acquired the name as *Gauda Sarasvats*. They inhabited on the banks of river *Sarasvati*. As the invasions of Aryans spread in the regions of east, they also moved to the east from there (banks of *Sarasvati*) and finally lived in the *Tiruhut* (Tirhut) named place of *Trihotrapura*. From there, as per the behest of *Shri Parasurama*, people of ten *Gotras* embarked on, crossed the *Vindhyadri*, went to west coast in the south near to *Gomachalam* and settled in the places called *Gomantaka*, *Pancha-Kroshi*, *Kushasthali*, *Kardali*, etc.

*Paschatparashuramennahyaneethamunayodasha ||
Trihotravasinaschaivapanchagowdanthrasthatha|
Gomachalesthapithasthepanchakroshyamkushasthalyam||*

पश्चात्परशुरामेण ह्यानीता मुनयो दश ॥ ४७ ॥

त्रिहोत्रवासिनश्चैव पंचगौडांतरास्तथा ।

गोमांचले स्थापितास्ते पंचक्रोश्याः कुशस्थल्यां ॥ ४८ ॥

Skanda Purana, Sahyadri Khanda, Uttara Rahasya, Chapter 1, Sloka 47/48

The ten gotras that *Shri Parasurama* brought were told as.

*Bharadwaja kaushikashcha vatskoundinya kashyapaha
Vasishto jaamadaghnishcha vishwamitrashcha goutamaha
Atrischadasarishyaha sthapithasthatra evahih
Shradharthamchaiva yagnartham bhojanarthanch karannath||*

भारद्वाजः कौशिकश्च वत्सकौन्दिन्यकश्यपाः ।

वसिष्ठो जामदग्नश्च विश्वामित्रश्च गौतमः ॥ ४९ ॥

अत्रिश्च दश क्रूराः स्थापितास्तत्र एव हि ।

श्राद्धार्थं चैव यत्तार्थं भोजनार्थं च कारणात् ॥ ५० ॥

Skanda Purana, Sahyadri Khanda, Uttara Rahasya, Chapter 1, Sloka 49/50

It has been said here, where all their *Kuladevatas* are consecrated.

*Matagrame kushasthalyam kardaleenamni tatpure
Tatradevamaha shreshtas Trihotrapuravasinaha
Aaneetabhargavennaiva gomanthakhyecha parvate
Mangireeshomahadevo mahalakshmischa mhalasa||
Shantadurgachnageshaha saptakotiswara shubhaha|
Tathachbahuladevabhargavenatu aneetaha||
Sthapita bhaktakaryartham tattraivachashubhastale||*

(First chapter of *Sahyadri Khanda Uttarardham*)

मठग्रामे कुशस्थल्यां कर्दलीनाम्नि तत्पुरे ।

तत्र देवा महाश्रेष्ठास्त्रिहोत्रपुरवासिनः ॥ ५१ ॥

आनीता भार्गवैर्नैव गोमांतास्तत्र च पर्वते ।

मांगिरीशो महादेवो महालक्ष्मीश्च म्हालसा ॥ ५२ ॥

शांता दुर्गा च नागेशः सप्तकोटीश्वरः शुभः ।

तथा च बहुला देवा भार्गवेण तु आनीताः ॥ ५३ ॥

Skanda Purana, Sahyadri Khanda, Uttara Rahasya, Chapter 1, Sloka 51/52/53

3

References about *Konkana Brahmins* in *Sahyadri Khanda*, a part of *Skandapurana*, have been mentioned in the *Makaram* issue of *Ranjini* (*Rasikaranjini Magazine*).

Sri Parasurama brought *Dasagotra Brahmans* who being the inhabitants of *Trihotrapura* and a sub-sect of *pancha gowdas*, and made them settle in sacred places such as *Gomachala*, *Panchakroshi*, *Kushasthali*, etc. It will eminently establish through the evidences from the mythological facts, the linguistics, etc., that *Shri Parasurama* went to do penance in *Mahendra* mount after making these *Brahmans* abide here, perform *Shrauta-Smartha* rituals unobstructed; earn comity from gods, *rishis* and forefathers through holy sacrifices, by the grace that almighty create in their region copious rains, abundant grains, prosperity, health etc. Before leaving *Shri Parasurama* gave them sixty six villages and thirty hamlets for comfortable livelihood and injunctions to move in the righteous path from now onwards.

As it is said in the above *Purana* that *Shri Parasurama* brought only people of ten *Gotra*, there is a scope for a question that how there are 18 *Gotras* among *Konkana Brahmans* now. There is a legend that when *Konkana Brahmans* were enjoying their life dwelling in the west coast, *Sarasvat Brahmans* from provinces of *Kanyakubja*, *Trihotrapura*, etc. of north Hindustan, after visiting cities such as of *Srirangam*, *Rameshwaram*, *Anantashayanam*, etc., the sacred temples of southern places, while returning to their native place, on reaching *Gomantaka* and seeing the place of fabulous comforts and prosperity, became happy and joined the *Konkana Brahmans* who were their past friends, and settled in Goa without leaving to their native land. The mass belief is that because of them the *Gotras* ended up to 18.

As it is said in *Sahyadri Khanda* that only ten *Rishis* were brought, there is no sufficient reason to give a plausible answer that these names of *Rishis* represents respective name of *Gotras*, and their sub- classifications. It can be seen that from the *Pravara* of *Bharadwaja Gotra* and *Goutama Gotra* that they are branches of *Aangiras Gotra*. It becomes evident that the respective terms of *muni* is accepted as equivalent to *gotras* as they are accepted

distinctly in *Puranas* as branches such as *Kaushikam*, *Vaishwamitram*, *Dhananjayam*, etc. are of *Vishwamitra* gotra; *Vatsam*, *Jamadaghnnyam*, etc., are of *Brighu* Gotra; and *Vasishtam*, *Kaundanya*, etc., are of *Vasishta* Gotra,. It becomes established now that eighteen *Gotras* are formed among *Konkana Brahmins* as *Sarasvats* came and settled from northern region in due course of time. The prevailing *gotras* and its *pravaras* among *Konkana Brahman* are appended below.

The ten *gotras* brought by *Shri Parasurama* are as follows.

Gotra	Pravaras
• <i>Bharadwajam</i>	: <i>Angirasa, Barhaspatya, Bharadvajeti</i>
• <i>Kaushikam</i>	: <i>Vaishvamitra, Aghamarshana, Kaushiketi</i>
• <i>Vatsa</i>	: <i>Bhargava, Chyavana, Apnavana, Ourava, Jamadaghnnyeti</i>
• <i>Kaundinya</i>	: <i>Vasishta, Maitravaruna, Kaundinyeti</i>
• <i>Kashyapam</i>	: <i>Kashyapa, Avatsara, Naidruveti</i>
• <i>Vasishtam</i>	: <i>Vasishta, Indrapradama, Abharasvaditi</i>
• <i>Jamadaghnnyam</i>	: <i>Bhargava, Chyavana, Apnavana, Ourava, Jamadagneti</i>
• <i>Vishwamitram</i>	: <i>Vishwamitra, Devarata, Oudaleti</i>
• <i>Gautamam</i>	: <i>Angirasa, Ayasya, Gautameti</i>
• <i>Atri</i>	: <i>Atreya, Archananasa, Shyavasweti</i>

The *Gotras* that appended in due course include the following.

- *Kutsagotram* or *shankhapingagotram* *Angirasa, Ambarisha, Youvanashweti*
- *Mudgalagotram* *Angirasa, Bharmiashwa, Moudgaleti*

- *Angirasam Angirasseti*

- *Gargyam Angirasa, Barhaspatya, Bharadwaja, Garggeti*

These and *Bhardwaja, Goutama gotras* are the branches of *Angirasa's*.

- *Naidruvagotram Kashyap, Avatsara, Naidruveti*

- *Shandilya Gotram Kashyapa, Avatsara, shandileti*

- *Dhananjaya Gotram, Vaishwamitra Madhuchandasa, Dhananjayeti*

- *Sankhyayana Gotram Goma, Vasu, Sankhyayaneti*

Pravara names are written here without fusing terms in order to know their names precisely. As it is a custom to add the word *iti* in the *pravara* name while declaring one's *gotra*, here also it is presented accordingly.

There may arise a reason for confusion among those who do not know the scheme of *gotras* as why so many *gotras* are forming among *Konkana Brahmins* alone when there are only 5,7,8,10 *gotras* among other *Brahmins* in the west coast. Total number of *gotras* will become evident when *Ashwalayana acharya's Shrauta sutra* 12th chapter and collections of contemporary canons such as *dharma sindhu* are analyzed. Most *Konkana Brahmins* are disciples of *Shakala* branch of *Rig Veda* and follow the tenets based on *Ashwalayana sutras*.

The western historians' opinion is that the self-centered *Brahmins* by establishing self-supremacy by displaying one's greatness as being emerged from the mouth of *Brahma*, and as being the offspring of *rishis* who are seers of *mantras*, subduing the Hindus, binding the people through the doctrines of *varna-ashrama* and harassing them by enslaving, earned the luxuries of living through others work, assuming that they are proficient in all activities, enforced one's rights through assuming the status of kings, and created barriers to the prosperity and progress of people in the Hindu continent. The *gotra* system among *Brahmins* is surely the basis of this opinion.

There is an opinion that gotra system is established in ancient time. It can be clearly known that the names of *gotras* were essential for daily transactions as the norms for making names of *gotras* through the process of forming nouns is cited in the *Ashtadhyayi* of *Panini maharishi*, and during *maharishi*'s time Sanskrit was the language used among the commoners. As *Ashwalyanacharya*'s name is cited in *ashtadhyayi*, it is becoming evident that he was contemporary or foregoer of *maharishi*. It can be determined that *gotra* scheme was existent much before the time of *Ashwalyanacharya*, as he refers about *gotra-pravara* in *Shrauta Sutra*; also it has been mentioned in the *Chandogya Upanishad* that when the *Brahman* lad *Satyakama Jabala* requested the *Gautama maharishi* to initiate him into the world of learning, the *maharishi* commanded 'you have to mention what is your *gotra*'. The *gotras* and the customs associated with it were existing prior to at least 3500 years. It can be concluded or decided when was the system of *gotra* got established. It can be acknowledged from various sources that in ancient times *Brahman*'s treasure was their penance and learning. It can be decided through the *Puranic* tales that they did not acquire wealth by striving for material gains. When these matters are pondered, it will appear that the westerners' hypothesis and derision is baseless.

4

Let me follow the core subject matter now. *Trihotra* was a city in the southern part of *Videha*, which was the King *Janaka*'s kingdom. *Tirahutam* (*Tirhut*) is its name, now. It also has a moniker as *Tribhukta*. As the *Brahmans* inhabiting here practiced the trigonal sacrifices i.e, *Pakayajna*, *Havi yaga* and *Soma yaga*, it gained the name *Trihotra*. Or, it can also mean as the seat where the *Brahmans* performed trigonal sacrifices (*paka yajnadi*). At the time of *Mahabharata* war, *Videha* kingdom was merged with *Magadh* province that was under the control of *Jarasandha*. It was in this *Magadh* state only the capital named *Rajgarh* and

Pataliputra located. It is now named as Patna. *Magadh* region assumed the name *Vihara* (*Behar*), as Buddhism was firmly established here and for the sake of housing the *Shramanas**, innumerable homes (*Vihars*) were built around it. It is impossible to determine now whether the *Trihotra Brahmans* came to west coast for not seeing any scope for livelihood as the practice of *yagas* weakened under the influence of Buddhism or did *Shri Parasurama* commanded them to go to west coast when found to be suffering like this; but, It can be assumed that they have reached Goa approximately 2400 years ago from the standpoint that they migrated from North India only after their language altered from Sanskrit to queer *Prakrit* as the terms and figures in language of *Magadh* is present in *Konkana* language also. This topic shall be described in detail in an essay about Konkani Language. (The essay about 'The Konkani Language' is included in this book).

Bhargavarama has brought the gods (*devas*) from *Trihotra* and consecrated them in the three villages of *Matagrama*, *Kushasthali*, and *Kardali* and on the *Gomanta* mount. Among these gods, the deities such as *Mangireesh*, *Mahadeva*, *Mahalakshmi*, *Mhalsa*, *Shantadurga*, *Nagesh*, *Saptakotisvara*, etc. are the major *kuladevatas* of *Konkana Brahmans*. Other than these gods, *Narasimha*, *Shanteri Kamakshi*, *Ravalanath*, *Damodar*, *Devaki Krishna*, *Ramnath*, *Ganesh*, etc. are also there. Among them *Mangireesh* and *Mhalsa* are very famous *devatas*. The term *Mangireesh* has taken form as *Mangesh* and *Manges*. This god is *Sivamoorti*. There is text portion called *Mangesha Mahatmyam* in *Uttarardha* of *Sahyadri Khanda*. At an opportune time, I shall write an essay showing the major matters in that (*Mangeshamahatmya*). In the territory of *vihar* (*Behar*), one district is *Mangir* (*Mongir*). A major town in that is *Mangira* or *Mangeera*, located on the banks of river *Bhageerati*. The *Siva* temple in this town is famous among the temples of Bengal. The

**Shramanas*; seekers of truth who take austerity and live as ascetics (Buddhists).

lore is that the *Siva* idol of this *Siva* temple (*Mangir*) is the deity of the *Mangesh* temple in Goa.

Konkana Brahmins in the south, up to Calicut (*Kozhikode*), are even now honoring a tradition of going to Goa and worshipping the *kuladevatas* as soon as it is known through a diviner that the reason for one's illness and ailments is the wrath of *kuladevata*. In order to appease the ire, going to the *kuladeva* shrines in Goa as well as in the surrounding villages, completing the rituals that is to be done, finishing the obligations with a resolute to come back only after bowing to the lord, daily setting aside some money and going to Goa as soon as regaining health/wellness is a common practice among *Konkana Brahmins*. But, the names of *Kuladevatas* itself have become an erased memory among *Konkana Brahmins* of *Kochi* and *Travancore*, because those who are south of it (Calicut) consider going to Goa as impractical, as the lord of *Trippathi Shri Venkatachalaswami* has been worshipped as their beloved lord.

During *Bukka Mahipala's* reign, Goa was under the state of *Vijayanagara*. At that time *Konkana Brahmins* had secured the authority to take care of the governance in Goa and nearby places. About A D 1378 onwards, as Goa and *Vijayanagara* had good commercial transactions, both regions had good facility for transportation. When routes to go to the east of *Vijayanagara* were opened up, *Konkana Brahmins'* travelling to *Trippathi* had become a practice. From that time itself, they have become very devoted to that Lord. Among the names of the mounts such as *Vrishabadri*, *Seshachalam*, *Shreeshailam*, etc., where this lord's abode is located, Tamil equivalent of *Shreeshailam* is *Thirumala*. Hence, as the lord of worship of *Konkana Brahmins* in the southern provinces such as *Kochi*, *Travancore*, etc. is *Venkatachalapathy*, the name '*Thirumala Devaswom*' came to their shrines.

I shall mention all about their deities of worship, when the theological doctrines of *Konkana Brahmins* are illustrated.

It is becoming clear that as said in *Sahyadri*, *Trihotrapura*

Brahmans are verily *Konkana Brahmans*, because the deities such as *Mangesh*, *Mhalasa*, *Shanteri Kamakshi*, *Ravalanath*, etc., are only for *Konkana Brahmans*, and other *Brahmans* do not revere them as *kuladevatas*.

Even today, it is in practice that when one goes to Goa to worship the *kuladevatas*, the priests of respective temples would arrange all the materials needed for the *pooja* and make space to *Konkana Brahmans* from this place (south) to do the *pooja*.

It has been already said earlier that *Shri Parasurama* made them live in Goa state by giving 66 villages. They were called *sasashtikar*, because they were dwelling in sixty six villages. The term *Shatshashti* in Sanskrit, shall transform into *Sasashti* in Konkani language. Hence, the term *Sasashtikar* has resulted into *sashtikar*. There is a purpose to consider that the term *sashti* was being used to mean 'societal, commonly held,' etc. For *Konkana Brahmans* community in *Kochi*, the name for public cremation place is *Sashtiparambu*. Though the term *parambu* is Malayalam only, *Sashti* is not Malayalam; it is becoming clear that the term '*Sashtiparambu*' is not made by the native people (*Malayalees*).

5

Saraswats

It is the opinion of the western historians that Aryans from north western side came to India and settled first on the banks of *Sindhu* and its feeding tributaries. From there, they spread all over to the east in the north Hindustan. They invoke many *riks* in the *Rig Veda* to uphold this opinion. In *Rig Veda* (1.32.12, 2.12.12 *), it has

अश्व्यो वारो अभवस्तदिन्द्र सूके यत्त्वा प्रत्यहन्देव एकः
अज्यो गा अजयः शूर सोममवांसृजः सतीवे सुम सिन्धुन

(RIG VEDA 1.32.12)

* First number indicate *Mandala*, second number denotes *Sukta* and third number represents *Rik*.

य सप्तर्षिभवंषभस्तुविष्मान्वासृजत्सर्तवे सप्त सिन्धून्
यो रौहिणमस्फुरद्ब्रबाहुर्द्यामारोहन्तं स जनासु इन्द्रः

RIG VEDA 2.12.12

been indicated that the name *Saptasindhu* (*Saptasindhavaha*) is identical to Aryans' foundational land. These seven rivers are formed by appending the *Sindhu* river along with its feeding tributaries, five rivers in Punjab, and Afghanistan's *Kubha* river known as *Kabul* river. As *Rig Veda* (1.126.7) has made reference to *Gandhar* region, it can be determined that settlement of Aryans extended up to west, *Kandhahar*. The westerner's suggest that this *Gandhar* region is between west of *Sindhu* and south of *Kubha*. *Gandhar* region, as said in *Puranas* and *Itihasas*, are also the same. *Gandhari*, the wife of emperor *Dhritarashtra*, was the daughter of a king of this region. How far the Aryans have spread in the east, has been determined from the names of the mountains and rivers mentioned in *Rig Veda*.

It has been mentioned In *Rig Veda* (10.75.5) about the rivers Ganga,

इमं मे' गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या
असिक्रत्या मरुद्वधे वितस्तयार्जीकीये शृणुह्या सुषोमया

(RIG VEDA 10.75.5)

तृष्टामया प्रथमं यातवे सृजः सुसत्त्वा रसया श्वेत्या त्या
त्वं सिन्धो कुभया गोमती क्रुमु मेहत्वा सरथं याभिरीयसे

(RIG VEDA 10.75.6)

Yamuna, *Sarasvati*, *Shutudri*, *Parushni*, *Asikni*, *Marutvridha*, *Vitastha*, *Arjeekiya*, *Sushoma*, etc. and in sixth rik, *Trishtama*, *Susartu*, *Rasa*, *Shweti*, *Kubha*, *Gomati*, *Krumu*, *Mehatnu* (*Mehalnutra*). It is difficult to distinguish them among the modern rivers. As *Ganga* and *Yamuna* are well known rivers, there is no doubt that Aryans have reached on the banks of these rivers. It is mentioned in *Rig Veda parishishta* that *dyova* is being procreated

by one who is doing holy bath at a place where the tributaries of *Sita-asita* meet together. As these two rivers are the white watered *Ganga* and the dark textured *Yamuna*, it can be said that the Aryans reached up to their meeting place known as *Prayaga* at Prayagraj. As the westerners suggest that there is a chronological difference between *samhita* and *parishishta*, this mantra of *parishishta* apparently shows contemporary status. According to the opinion of the etymologist *Yaska* and commentator *Sayannacharya*, *Keekata* region referred in the *mantras* of *Rig Veda* 3.53.14 is

किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुहे न तर्पन्ति घमंम्
आ नो भरु प्रमगन्दस्य वेदो नैचाशाखं मधवन्नध्या नः

(RIG VEDA 3.53.14)

only a non-Aryan territory. It appears what the commentators such as *Sridharaswami* and others says about the term *keekat* region mentioned in *Bhagavat* (1.3.24, 7.10.18) means *Magadh* region is

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।

बुद्धो नाम्नाञ्जनसुतः कीकटेषु भविष्यति ॥ २४ ॥

Srimad Bhagavat (1.3.24)

topically unfolding to be a valid fact. It has been mentioned in *Atharvana Veda* (5.5) about *Anga*, *Desa* and *Magadh* region. Therefore, it can be determined that the Aryans had reached places near *Bengal* long before the beginning of the Christian era. It was during the period of *Sen* kings did *Brahmans* immigrated to *Bengal*. Approximately eight hundred years ago there were not *Brahmans* in *Bengal*. Now all *Brahmans* in *Bengal* are *Kanakubja Brahman* (*Kannauj*).

In the religious text of *Parsis* named as '*Zend Avesta*' (*chandavesu*) the name of dwelling place of *Aryans* is mentioned as *haptahindu*. As the 'sa' consonant of Sanskrit turns out to be *ha* consonant in archaic *Parsi*, it (*saptasindhu*) attains the form

haptahindu. As *ha* consonant is absent in Greek (*yavana*) language, the term Hindu term is pronounced as *Indu* (*Indoi*). From this *Indu* term, the name of *Bharata* subcontinent formed the honorable term India. People of *Bharat* have the name Hindu, because they lived in the *Sindhu* belt. The *Sindhu* term is embedded in *induppu* also.

There is a reason to assume that *Aryans* did not reach up till *Vindhyadri*, as it has been said in *Rig Veda* (10.121.4) about

यस्येमं हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहः
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम

(RIG VEDA 10.121.4)

himavat mount only and nothing about *Vindhyadri*. Even then, reason for this lack of mention of the name is not strong enough. Rivers' names such as *Narmada*, *Tapti*, *Godavari*, *Krishna*, *Kaveri*, etc., that is in southward are not in *Rig Veda*. In *Rig Veda parishishta*, there is a mantra related to *Narmada*.

Narmadayainamaha pratanarmadayainamonishi

Namosthunarmadethubhyamtrahimamvishasarpadaha

In the set of *mantras* contained in the second *Ashtaka* of first

नर्मदायै नमः प्रातः नर्मदायै नमो निशि

नमोऽस्तु नर्मदे तुभ्यं त्रिहि मां विषसर्पदः

(Mahabharata, Adi parva)

Parishishta, references about *Janamejaya's Sarpasatra*, *Astika* and *Jagatkaru* has been made. From westerners perspective this *Parishishta* becomes

very significant. Therefore, it is established that the seers of the *mantras* - the *rishis* did not come to south by crossing the *Vindhya*. In *Ramayana*, it has been portrayed that the *Agastya* crossed *Vindhya* and dwelt in an *Ashram* built near *Panchavati* in *Dandakaranya*. It is said in *Rig Veda* that this *Agastya's* wife was *Lopamudra*. It has been said in *Mahabharata* that through one's penance *Lopamudra* was created, got her nurtured through disposing her to *Vidarbha* king, and when she reached an age,

Lopamudra has been accepted as *Agastya's* wife. It is being proclaimed in the ancient epics such as *Tulakaveri Mahatmya* that the term *Lopamudra* is synonymized with *Kaveri*, *Agastya* made *Kaveri* his wife by taking possession of her, and because *Agastya* broke the temporal norms between the couple, *Kaveri* became a river for the sake of the world, spurring forth it made the southern region worthy of living by filling it with prosperity. But, there is no connection in any manner between this *Kaveri* and the *Lopamudra* of the *Veda*.

Among the rivers mentioned in the *Rig Veda*, *Saraswati* river is the most glorious and honorable. Linked to *Saraswati* there are three *suktas*. Many solitary *riks* also have mentioned about *Saraswati*. In *Yaska nirukta* (2.23) (etymology) it is said that *Saraswati* term

वाङ्मामान्युत्तमि मसपञ्चाशत् (निघ० १।११) । वाक् कस्मात् । २०
वचेः । तत्र सरस्वती (निघ० १।११।२२) इत्येतस्य नदीवत् देवतावच्च निगमा
भवन्ति । तयोरेवतावदुपरिष्ठात् व्याख्यास्यामः (निरु० १।१२६) । अथै-
तन्नदीवत् (महा० २३ ॥ गु० १ अथवा ३१) । Yaska Nirukta (2.23)

has been used to connote a river as well as *devata*. Without considering this difference, it is said in *Purana* and *Itihasa* that *Saraswati* river itself is consummate form of goddess of speech.

In *Pashuyaga*, among the *Aprisukta* used for *Prayaja* (*Rig Veda* 1.13.9, 1.142.9, 1.188.8, 2.1.11, 3.4.8, 5.5.8) the three *Devatas* -

इळा सरस्वती मूही तिस्रो देवीमीयांभुवः । बर्हिः सीदन्त्वसिधः

(RIG VEDA 1.13.9)

शुचिर्दुवेष्पता होत्रा मरुत्सु भारती ।

इळा सरस्वती मूही बृहः सीदन्तु यजियाः ॥ (RIG VEDA 1.142.9)

भारतींते सरस्वाति या वः सर्वा उपब्रुवं । ता नश्चोदयत श्रियं

(RIG VEDA 1.188.8)

Sarasvati, Illa, Mahee; in some places, (2.1.11, 2.3.8, 3.4.8, 7.2.8, 9.5.8, 10.110.8), the three *Devatas* - *Sarasvati, Illa, Bharati*; at some other place (2.1.11) the *Devatas, Hotra, Bharati, Sarasvati*,

त्वमग्ने आदीतदेव दाशुषे त्वं होत्रा भारती वर्धये गिरा
त्वामळां शृतिर्हिमांसि दक्षसं त्वं वृत्रहा वसुपते सरस्वती (RIG VEDA 2.1.11)

आ भारती भारतीभिः सृजोषा इळां देवैर्मनुष्यैर्भरग्नः
सरस्वती सारस्वतीर्भरवाक् तिस्रो देवीर्बाहिरंदं सदन्तु (RIG VEDA 3.4.8)

इळा सरस्वती मही तिस्रां देवीर्मयोभुवः । बर्हिः सीदन्त्वसिधः
(RIG VEDA 5.5.8)

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतृतिः
तिस्रो देवीः स्वधया बहिरंदमच्छिद्रं पान्त शरणं निषद्य (RIG VEDA 2.3.8)

आ भारती भारतीभिः सृजोषा इळां देवैर्मनुष्यैर्भरग्नः
सरस्वती सारस्वतीर्भरवाक् तिस्रो देवीर्बाहिरंदं सदन्तु (RIG VEDA 7.2.8)

भारती पवमानस्य सरस्वतीळां मही
इमं नो यजमा गमन्तिस्रो देवीः सुपेशसः (RIG VEDA 9.5.8)

आ नो यजं भारती तृयमेत्विळां मनुष्वदिह चेतयन्ती
तिस्रो देवीर्बाहिरंदं स्योनं सरस्वती स्वपसः सदन्तु (RIG VEDA 10.110.8)

were eulogized in single *riks*. In *Vaiswadeva Sukta, Sarasvati* has been eulogized along with other *devatas*. Among these *devatas, Agni, Ashwins, Aja Ekapad, Aditi, Parjanya, Pavamana, Pusa, Aryama, Adityas, Indra, Rrbhuksha, Tvashta, Purandhi, Brhaspati, Bhaga, Maruts, Marudgana, Mitra, Varuna, Vaja, Vata, Vayu, Vidhata, Vishnu, Savita, Soma* etc., are the major ones (5.46.2, 6.50.12, 6.52.6, 7.9.5, 7.39.5, 7.40.3, 9.81.4, 10.65.1, 10.141.5, 10.184.2). In the circumstance of having these *Devatas*, it becomes evident that *rishis* considered *Saraswati* as goddess.

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतांत विष्णां
तुभा नामेत्या रुद्रा अधि प्राः पृषा भगः सरस्वती जुषन्त (RIG VEDA 5.46.2)

ते नो रुद्रः सरस्वती सजोषा मोद्धृष्यन्तां विष्णुर्मरुतु वायुः
ऋभूक्षा वाजो देव्यां विश्वाता पुजंन्यावाता पिप्यतामिषं नः (RIG VEDA 6.50.12)

इन्द्रो नैदिष्टमवुसार्गमिष्टः सरस्वती सिन्धुभिः पिन्वमाना
पुजंन्यां न ओषधीर्भमंयांभुराग्रिः सुशंसः सुहवः पितृवः (RIG VEDA 6.52.6)

अग्रे याहि दुत्यं मा रिषण्यो देवां अच्छा ब्रह्मकृता गुणैः
सरस्वती मरुतो अश्वनापो यक्षि देवान् रक्थेयाय विश्वान् (RIG VEDA 7.9.5)

आग्रे गिरौ दिव आ पृथिव्या मित्रं ब्रह् वरुणमिन्द्रमग्रिम्
आर्यमणमदिति विष्णुमेषां सरस्वती मरुतो मादयन्ताम् (RIG VEDA 7.39.5)

सेदुगो अस्तु मरुतुः स शृष्मी यं मर्त्यं पृषदश्वा अवाश
उतमृग्निः सरस्वती जुनन्ति न तस्ये रायः पर्येतास्ति (RIG VEDA 7.40.3)

आ नः पृषा पबमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषमः
बृहस्पतिर्मरुतो वायुरश्वना त्वष्टा सविता सूर्यमा सरस्वती (RIG VEDA 9.81.4)

अग्रारिन्द्रो वरुणो मित्रो अर्यमा वायुः पृषा सरस्वती सजोषसः
आदित्या विष्णुर्मरुतुः स्वबृहत्सामो रुद्रा आदीतब्रह्मणस्पतिः (RIG VEDA 10.65.1)

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।

वातं विष्णुं सरस्वतीं सवितां च वाजिनम् (RIG VEDA 10.141.5)

गर्भं धोहि सिनीवालि गर्भं धोहि सरस्वति ।

गर्भं ते अश्विनो देवावा धेन्तां पुष्करसजा (RIG VEDA 10.184.2)

6

The 61st sukta with 14 riks in sixth mandala is absolutely of

सरस्वत्युभि नो नेषि वर्यो मापं स्फुरीः पर्यसा मा न आ धेक
जुषस्व नः सुख्या वेश्यां च मा त्वत्क्षेत्राण्यरणां गन्म
(RIG VEDA. 6.61.14)

Saraswati. In this, she has been described as *devata* in first *rik*. In the second, as it is said that with her power of weakening and power of great waves, the mountains on the banks are broken, the *Saraswati* should be a great river. In 10th *rik*, it is said that

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत
(RIG VEDA. 6.61.10)

Saraswati is 'saptasvasaa' i.e. having seven sisters. *Sayannacharya* explains that with the connotation of *devata*, the sisters are the seven *chandas* such as *gayatri* and from river perspective the sisters may be rivers such as *Ganga*. As *Sayannacharya* comments that the term 'trishadhasta' in 12th *rik* means having place in the three worlds, it becomes evident that

त्रिषधस्या सप्तधातुः पञ्च जाता वर्धयन्ती । वार्जेवाजे हव्या भूत
(RIG VEDA. 6.61.12)

Saraswati had greatness as much as *Ganga* with three course stream. It is clear that the Aryan families immigrated on the banks of river *Saraswati* as the meaning of 'Panchajatatavardhayanti' is one who nourishes the four fold social classes along with *Nishada* (tribals). It becomes obvious that banks of *Saraswati* was comfortable with well irrigated, prosperous place as being prayed in 14th *rik* as 'Matwat kshetrannyarannani ganma' hey *Saraswati*, from thy place (from the beautiful river banks), let us not be migrated to unpleasant places'. It can be determined that Aryans performed rituals such as *yaga* on the banks of these three rivers - *Drishadwati*, *Apaya* and *Saraswati* as it is prayed in *Rig Veda* 3.23.4 'drishadwatyam manusha apayyayam saraswatyam

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम्
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि

(RIG VEDA 3.23.4)

revadagne dideehi ' that Oh lord *Agni*, the support of human travel,

in the banks of *Drishadvati*, *Saraswati* and *Apaya*, let thy glow induce growth in prosperity here. In *Aitareya Brahmana* (3.19), it is described that on the banks of *Saraswati*, *rishis* observed *satram* (assemblage, convention) or long haul *yagas*.

The story that is being described in *Aitareya Brahmana* second *panchika* third chapter 39th section, which is also being mentioned in *Kaushitaki Brahmana* (12.3) that when the *rishi* named *Kavasha Ailusha* was ostracized by some *rishis* on the grounds of lack of *brahmanya* (*brahmanical* qualification), *Saraswati* appeared and shown the greatness of *Ailusha maharishi* to the assemblage of *rishis* who were doing *yajna* on her banks. It has been mentioned about *Saraswati* in the *samhitas* of the three *Vedas* i.e. *Yajur Veda*, *Sama Veda*, *Atharva Veda*. References about *Saraswati* have been made in the *brahmanas* of these *Vedas* also. The greatness of this river is proclaimed in many occasions in the *Itihasa* and *Puranas*. According to some western scholars, *Saraswati* might be a synonym of *Sindhu* river. In *Rig Veda* (6.61) *sukta* (*Saraswati sukta*), it has been described that *Saraswati* shatters mountains, and she flows with unlimited power, force, waves and roars. From what is said in the seventh *rik* of the 1.126th *sukta*,

एकाचेतुस्सस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात्
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पयो दुदुहं नाहुषाय

Rig Veda 1.126.7

It can be determined that *Saraswati* has been flowing into the ocean - 'most pure among rivers, only *Saraswati* that flows from mountains to ocean, understood (the prayer of King *Nahusha*) and gave ghee and milk (*payass*) to *Nahusha* (for performing *yaga*) as goddess who gives wealth to humankind on the earth.' Now, river named *Saraswati* is not flowing to join the ocean. Therefore, the westerners argue that the river mentioned here must be the *Sindhu*.

Now, the river called *Saraswati* is emerging from *Sirmur* Mountains, and appears in a sacred shrine named *Adi Badri*. It disappears near a village named *Chaleur* and becomes manifested again at *Bhavanipura*. Then, at place called *Balchappar* again it becomes imperceptible and again it becomes visible at place called *Barakhera*. It is mentioned in a book named *Punjab Gazetteer* that in a place named *Urnalla*, *Saraswati* joins with a river called *Markanda*; this fused rivers flows assuming the name *Saraswati* and joins the river named *Ghaggar*. Now, in English pictorials (maps), the name of this river is 'sarsuti'.

It has been said in *Manusmriti* (2.7.21) that the sacred place between *Saraswati* and *Drishadvati* is *Brahmavarta*; the region that has these provinces *Kurukshetra*, *Matsarajya*, *Panchaladesa*, *Surasena*, etc. is *Brahmadesa*; the middle of *Himad-vindhya* mountains, i.e. east of *Brahmadesa* and the west of *Prayaaga*, the terrain is called *Madhyadesa*. From this sacred place called *Brahmavarta*, the Aryan's resolutions regarding the judicial maxims, code of ethics, the righteousness, and the cultural injunctions and the statutes regarding *Sanatana Dharma* and spiritual doctrines are made.

In *Rig Veda* (7.96.4,5,6) a river *Devata* known as *Saraswan* is

जुनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तं हवामहे
ये ते सरस्व कुर्मयो मधुमन्तो घृतश्चुतः । तेभिर्नोऽविता भव
पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः । भक्षीमहि प्रजामिषम्

(RIG VEDA 7.96.4,5,6)

being eulogized. A *Vedic* ritual called *Sarasvadishti* also is there. The exponents surmise that *Saraswan* is the husband of *Saraswati*. In *Shatapata Brahmana*, *Saraswati* is being described as word and *Saraswan* as mind.

Saraswateesaraswatebhirarvak

Tisrodeveerbarhiredamsadanthu (Rig Veda 3.4.8)

आ भारती भारतीभिः सजोषा इळा देवेमैनुष्योभराग्रः
 सरस्वती सारस्वतीभर्याकृ तिस्रो देवीर्विहिदं सदनम् (RIG VEDA 3.4.8)

Here (in the prayer), the term *Saraswati* is used first 'Let the *Saraswati* and the three *devatas Vak, Illa, and Bharati* along with *Saraswata* be seated in this *Darbhasana* (seat made of *kusa* grass). *Sayannacharya* explains this as related to *Saraswati* and as being a middle position. The western scholars are interpreting it as rivers related to *Saraswati*. As the usage '*Saraswatedih*' is masculine gender, and in the former portion of '*Bharati Bharatedih*', '*Bharatedih*' is feminine gender, '*Saraswatedih*' must be used as a popular practice. In *Mahabharata* and *Puranas*, the plural *Saraswataha*, is used in conventional ways.

It has been said in *Bhagavata* that on the banks of this *Saraswati* river, the *Ashram* of *Vedavyasa* existed. It is known from the *Anushasana parva* of *Mahabharata* that the *Ashram* of *Vasishta* and *Viswamitra* were on the banks of this river. It is said in *Matsya Purana* that the *ashram* of *Agastya* was also here. In *Shalya parva*, the *Tirthas* located on the banks of *Saraswati* are described. The common name for all the *Brahmans* who are being settled from the beginning on the banks of this sacred, noble and blessed *Saraswati* was '*Saraswat*'. Therefore the majority of the *Brahmans* now, dwelling in regions of *Punjab, Kashmira, Agra, Ayodhya, etc.* are *Saraswats*.

When *Saraswata* maharishi, the son of *Dhadhichi maharishi* (who for the welfare of the world renounced own body and allowed to make *Vajrayudha* for *Indra* with one's own bones), and *Saraswati*, was proficient in all *Vedas* and sciences and was residing on the banks of river *Saraswati* when a very dreadful scarcity and drought existed (occurred) in north *Hindustan*. For the sake of maintenance of life, all the *Brahmans* (of the *Saraswati* region) ran away as expatriates to other regions. But, *Sarsawata* had been dwelling on the banks of *Saraswati* at her behest. As this great scarcity sustained

for twelve years, *Brahmans* who took refuge in diverse geospheres became oblivious of *Vedas*, and when they became nescient of *Vedas*, for regaining the *Brahmanical* qualification, they sped to the banks of *Saraswati*, and accepted *Saraswata* as their guru. From that maharishi they learnt *Vedas*. Therefore, as *Saraswata* was the guru of all *Brahmans*, *Saraswats* are very honorable among all *Brahmans*, and among *Gowdas**, *Saraswats* are reckoned as foremost. The story named *Saraswatopakhyān* in *Shalya Parva* of *Mahabharata* has been said in many *Puranas*.

In the *samhita* of the *Taittiriya shakha*, the blend of *Brahmana* portion and the literary portion within *Brahmanas* are characteristically different from other *Vedas*. The reason for this is said in the book named *Samskararatnamala* that unmingled portions of *Samhita-Brahmanas* called *Saraswata* chapter are being based on *Kandanukramanika* that is mentioned in *Satyashada Grihya Sutra*. In the first *uchvasa* of *Harsha Charitra*, *Bana Bhatta* also has described *Saraswatopakhyān* in a very amusing and splendid manner.

From there it appears that the name *Saraswat* is formed because they were on the banks of river *Saraswati* or because the *Saraswata Maharishi* was being accepted as their guru.

Konkana Brahmanas call themselves as '*Gowda Saraswat Brahmanas*' as they are now dwelling in the south of *Vindhyadri*, and to show that they are different from the adjacent *Dravidas* and are associated to the *Gowdas*.

7

Shénvayee – shénvi – Shénuee

After showing the matters related to why *Konkana Brahmanas* are called *Gowda Saraswat Brahman*, am trying to determine the

* *Pancha Gowdas*.

* see "*Shenvi*" in the Glossary of Terms

meaning of the term '*shenvayee*' *. In the state of *Bombayi* and north *Hindustan* this word is widely popular.

The term *Shenvayee** has taken the form as *shenvee** and *shenue**, and in Kerala and districts of Karnataka, it is being practiced as *Shenoy*. It is almost difficult to determine the exact meaning of this term now. The opinions about its meaning are provided below.

- The Sanskrit word '*Shannavati*' which means ninety six is taking form in *Prakrit* as *shenvayee** and in *Konkana* language it is *shannovi*. Since ninety six is a number, it refers to count of villages with numeral characteristics; the term *shenvayee** has received the meaning as people who live in ninety six villages. It has been stated earlier that as they reside in the 66 villages given by *Shri Parasurama*, they are called as *sasastikar* or *sashtikar*. Adjacent to these villages is one island that is called *Tiswadi*. The term *Tiswadi* means a place comprised of 30 hamlets. The opinion of some people develops from the fact that the name *shenvayee** has formed as people living in 96 villages i.e., with 66 villages and 30 hamlets together. As it is said earlier that the surnames (or family names) *shenoy-shenayi** formed from this, and as some people opine that since this surname is present only for few people, *shenayi** and *shenvayee** (*shenvi* /*sheuee**) cannot be the same. An over analysis will be done as a solution to this criticism.
- Since, the term *Shaha* means king and *navisa* means writer (author, clerk) in *Parsi* language, the term *shahnavis* formed by joining these two words and later transformed to *shenvayee** is an opinion that is not strong enough. The reason for a *Parsi* word to be prevalent among them (*Konkana Brahman*) is not known. As Goa was under *Bhamani* kingdom and then the *Bijapur* kingdom, the Mohamedans who carried the administrative rule maintained government records in *Parsi*

* see "*Shenvi*" in the Glossary of Terms

language, it is a fact that the *Parsi* language was prevalent in Goa. As the clerical job was taken by few from this clan, it is not becoming much believable that a common name was established to the whole community due to this writing job. As it is described that there was a set of *Brahmans* named *shenvee** (*shenoi**) *Brahmans* in *Bombayi* in the travelogues of English travellers who came to India in the seventeenth century (1668), and as *Konkana Brahmans*, not being able to bear Portuguese atrocities after the conquest of Goa, escaped to different directions from there, some substance is there to consider that they had the name *shenvee** much before they left Goa. It is difficult to determine whether they had this name before Mohamedans captured Goa.

- An information is found in the *Bukka Raya's* rulings that Goa which was under the control of Mohamedans, was captured by king of *Vijayanagara*, the *Bukka Rayar* (1343-1379), and a person named *Bacchanna Wodeyar* was appointed as the chieftain of land of Goa. After the land of Goa was being under the *Vijayanagara* dynasty for a long time, it became as part of *Bijapur* Sultans. In 1493, it was under the rule of *Bijapur* sultan by Yusuf Ali Adil. In 1570, from *Bijapur*, it had gone in the possession of the Portuguese, which they are enjoying even today. I shall write an essay with the name '*The past history of Goa*' at an opportune time.

When Goa was under the control of *Vijayanagara* kings, *Konkana Brahmans* also been enjoying many of the job positions. As the positional names of Karnataka such as *Nadukarni*, *Nadugauda*, *Pattanashetty* (provost of the city), etc., that were prevalent among *Konkana Brahmans*, so too, some others regard the *shenvi* term emerged from Karnataka

* see "*Shenvi*" in the Glossary of Terms

word that were expressed in forms such as '*shanabhava**, *shanbhag**, *shanabhoga**, *shyanaboga**, *shyanabaga**, *senabog**, etc. having the meaning *amsha*, *menavan* (*kanakkupilla*). Under the state of *Vijayanagara* state, as this position was also held by people of other sects, it seems that there are no sufficient grounds to say that from the phonologically altered form of *Shanabhava**, the term *shenvi* has resulted as the ethnic name of the *Konkana Brahman* alone. In Kerala, at first, *Menavan*, *Menon*, *Menokki*, etc., were the terms that had the meaning as writer, and some people's opinion is that among *menavans*, as many were engaged in writing jobs, it resulted as a sect name for them. Therefore, it becomes evident that it is a baseless argument that a name should not come to a sect as many in it are doing one job. With the meaning of *kanakkupilla* (accountant), the term *shenvayi**, is being widely used among *Konkana* language.

- The *Senapati* term will be resulting in '*shenavayi*'* form in *Magadhi* language. In *Prakrit*, the long vowel in the later part of a word blend has become a right fit as short vowel; the '*shenavayee*'* will result as '*shenvayee*'. Among the *Prakrit* languages such as *Maharashtri*, *Sauraseni*, *Saurashtri*, *Avantika*, etc., the consonants *sha* and *Sha* are not present; in *Magadh* the consonant '*sha*' becomes as dominant among *sha*, *Sha*, *sa*. It has been said in the third *sutra* of eleventh *prakasham* of *Prakrit* grammar created by *Vararuchi* with the name *Prakrita Prakasham*, "*shosoho shaha*", in the place of *Sha*, *sa*, the *sha* consonant will come (or become dominant).

As *Konkana Brahman*s had come from the southern portion of the *Magadh* region i.e. *Trihotrapura*, the term *shenvayi*'

◆ see "*Shanbhag*" in the Glossary of Terms

* see "*Shenvi*" in the Glossary of Terms

might have come from *Magadhi*. As it is said in the book called *Gazetteer of India* created by *Sir William Hunter*, that in *Trihotrapura*, the Brahmins who were engaged in *kshatriya* work, have the name *bambhanna*. It may be assumed that the *Konkana Brahmins* too may have been earning livelihoods through *kshatriya* jobs, long ago. The ancient Aryans did not have any reluctance in engaging in wars or earning livelihoods through *kshatriya* jobs. *Brahmins* such as *Parasurama*, *Kripa*, *Drona*, *Ashwathama*, etc. did not have any paucity due to engagements in *kshatriya* activities. It is not mere hearsay that the matters said in *Keralolpathi* that at the time when *Arya Brahmins* came to Kerala, for self-protection, 36,000 persons among *Brahmins* of ten and half villages were equipped themselves with armaments. From this perspective, there is substance in the point that *Konkana Brahmins* too may have been engaged in *kshatriya* activities in the past. But, it becomes evident that *shenvi** term that has the meaning commander in chiefs (*senapati*) should not be a sect name collectively for a community, as the *kshatriya Brahmins* of *Trihotrapura* did not had the name *senapati*, even though it is agreed that *Konkana Brahmins* who earned livelihoods through *kshatriya* activities, all in it should not be commanders of an army, and the commandership is not the occupation of all in this sect. Therefore, this meaning cannot be acknowledged as definitive.

- It has been mentioned in the Sanskrit dictionary made by Dr. Wilson (Dr. Wilson's Sanskrit English Dictionary) that the terms '*shena*'*, *shenvee**, has a connotation of intelligence / intelligent. As *Konkana Brahmins* are very intelligent, it will be mere a self-praising to say that they acquired the name *shenvi** that is a synonym to intelligence. Even though

* see "*Shenvi*" in the Glossary of Terms

acknowledging that they were almost intelligent, this meaning also is not acceptable as it is insufficient reason to say that this community had an intellectual uniqueness as others may call them as *shenvi* intelligent.

- There is no substance in saying that *shenvee** term has formed from the *shohana* word with elegant meaning referred in *Shakuntalam's* fifth *anka* '*kim shohanne bamhaneti kalinnu ranna paddigga hey dinne*' in the *Magadhi* sentence.
- One *Maharashtrian* scholar, to ridicule the *Konkana Brahmins*, *shenvi** term has been defined as the '*sanna veenare lok*' a bunch that weaves jute threads. It is unnecessary here to say the fact that this occupation was not there for this community any time.

When the real meaning of a term is not known, there is no barrier or objection to an author to somehow project a meaning to a term as per one's liking. When we think of what all meanings are being connoted to the term *nampuri*, it will not be difficult to connote a meaning to a term. Many assumed meanings are being projected such as are *nayambu oori* is *nampuri*, *sriman* (lord) of *nambikal* (poojaris), one who is respected (*nambi* means respect), one who wields *Vedas* (*nam* means *Vedas*), the *sriman* named *nambi*, etc. when names of Kerala sects such as *Nair*, *Thiyar*, *Kanishan*, etc are accepted as Sanskrit names, I am not at all entering into the topic 'what is the necessity for the Keralite scholars who has profound thoughtful perspective, in calling these Sanskrit names, and for *nampuris* alone to create a name for one's sect that is different from *dravid* language. Caldwell *sayyip* (Dr. Caldwell's *Dravidians' Grammar*) has mentioned that as *em puran* is changing into *embran*, *em* means the pronoun / common noun 'I', *en* is natural expression of 'I' and *tham* is expression for thou; these have function of respectability, therefore, *embran* means a respectable

* see "*Shenvi*" in the Glossary of Terms

embodiment (*puran*) and *thambran* as dignified embodiment (*puran*). The above mentioned westerner is saying that the term '*puran*' here is transformed to a prefix '*pra*' (*empran*). Now, its irrelevance here is not described. Many will feel surprised, if I say that the word *nampuri* has emerged from the term *bhurnni* that is used in many places in *RigVeda*. The Tamils who are unaccustomed to use of Sanskrit might have used *potti*, the synonym term, instead of *bhurnni*, as the *Dravidic* term equivalent to *bhurnni* is *potti*, as it is used to denote *Brahmanness*, as it removes the difficulties of pronouncing the word *bhurnni*, and as it shows the same meaning. If this argument is acceptable to the Keralites, it can be assumed that the first part of *nampuri*, *nam* is *naam* which is the reflection of common noun. Caldwell has agreed terms such as *nam*, *tham*, *em*, etc, is used in Tamil in a respectful mode. As occasion arises, I shall write an essay on the term *nampuri*. Now, let me follow the subject matter.

*To be continued...**



* Note that this is found in the original article published in the *Rasikaranjini*. In this book the article ends here.



സാരസ്വത മിത്രം.

SARASWATHA MITHRAM.
COCHIN.

ESSAYS FROM SARASWATHA MITHRAM

Here we provide three short essays of Seshagiri Prabhu, which appeared posthumously in the magazine *Saraswatha Mithram*, published from *Kochi*. These essays are translated from Malayalam to English for this Compendium.

The first one on *Sarasvats* came in its 1107 *Kumbham – Meenam* issue (Book 1, Issue 7-8). Apparently it was sent for publication by *Sri. A.D. Hari Sarma*, a renowned writer. A note written by *Sri A.D. Hari Sarma* appeared in the first page of the article, as follows : This is a part extracted from *Samudaya Charithram* (History of Community) entrusted to me by M.Seshagiri Prabhu. I hope that this will adorn '*Mithram*

The second article *Names of Konkana Brahmans* appeared in the 1109 *Meenam* (Book 3, Issue 6) issue. A foot note was also added as '*From an old manuscript*'.

The third article *Marriage Ceremonies of Gowda Sarasvats* came in the 1109 *Chingam-Thulam* (1924 November, Vol 3 No. 1-3) issue. It carried an introduction : 'Included below is a portion of the statement the writer has written and sent at the time of drafting '*Travancore State Manual*'.

Sarasvats

According to western historians, Aryans have come to India from north-west and have resided on the banks of river *Sindhu* and its tributaries. They expounded this opinion through many *riks* from *Rig Veda*. The region resided by Aryans was also called as *Saptasindhus* (seven rivers). (*Rig Veda* 1st Mandala, 32nd Sukta, and 12th rik 1.32.12) the *Saptasindhus* are *Kabul*, *Sindhu*, and its

अश्वयो वारो अभवस्तदिन्द्र सूके यत्त्वा प्रत्यहन्देव एकः
अजयो गा अजयः शूर सोममवासृजः सतीवे सप्त सिन्धून्
(RIG VEDA 1.32.12)

tributaries comprising of five rivers. The common name for the regions on the banks of these rivers also was *Saptasindhavaha*. In the *Parsi* religious book *Zend (Chand) Avesta*, the term *Saptahindu* is used to indicate the inhabitation of Aryans. Because the 'ha' phoneme in the term *Hindu* is absent in the alien (Persian) language, the Greeks (*Yavanas*) pronounced it as 'Indu'. From this, the name India was formed for the '*Bharata*' subcontinent. It can be determined from the *riks* of *Rig Veda* (10.75.5) that Aryans

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्या
असिक्त्र्या मरुद्दधे वितस्तयाजीकीये श्रृणुह्या सुषोमया
(RIG VEDA 10.75.5)

moving in the east should have reached on the several banks of rivers *Ganga* and *Yamuna*. In this *rik*, the names of rivers such as *Ganga*, *Yamuna*, *Sarasvati*, etc. are mentioned. It can be determined that they had reached up to the *Prayagraj*, if it was *Prayaga*, the place of union of two rivers (the white *Ganga* and dark *Yamuna*) as mentioned in the *Rig Veda* about the rivers *sita-asita*.

If the *Keekata* region mentioned in the *rik* of *Rig Veda* (3.53.14) is

किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति घर्मम्
आ नो भरु प्रमगन्दस्य वेदो नैचाशाखं मधवन्नध्या नः

(RIG VEDA. 3.53.14)

Magadha territory as said by the contemporary (ancient) commentators such as *Sreedharacharya*, then it can be inferred that Aryans had reached the borders of Bengal much before. Aryans should have arrived at *Mithila* much before the beginning of Christian era, as it is found in the *Shruti* such as *Brihadaranyaka*, *Itihasa*, and *Puranas* that the seer of *Vajasaneya Samhita*, *maharishi Yajnavalkya*, was *Purohit* and spiritual guide to King *Janaka*.

Among the rivers mentioned in *Rig Veda*, *Sarasvati* receives more recognition and reverence. In *Rig Veda* there are three *suktas* imbued with *Sarasvati*. It is found that the term *Sarasvati* is used in some other single *riks*. In *Rig Veda* (3.48) prays that "Let the *Sarasvati* be present is this sacrifice along with *Sarasvata*". All of the 61st *sukta* having 14 *riks* in the sixth *mandala* is permeated with *Sarasvati*. In this, the tenth *rik* refers to *Sarasvati* as 'saptasvasa' (having seven sisters).

Sayannacharya expounds these *Svasas* (sisters) as the rivers of *Ganga*. In the 12th *rik* 'Trishadhasta' term is meant as having place in the three worlds like *Ganga*. It can be clearly seen from the exaltation 'one who nourishes five types of Aryan families (*Pancha jata vardhayanti*)' that Aryans lived on the banks of this river. Since the *rishi* prays to the *devi* in the 14th *rik* that 'do not make us move from thy banks to inelegant regions' it becomes evident that banks of *Sarasvati* was fertile and filled with prosperity. It can be concluded that on the banks of these rivers Aryans performed sacrifices from very ancient times because in *Rig Veda* (3.23.4) it is seen in the prayers to *Sarasvati* and *Drishadwati* that 'Oh! Affluent lord *Agni*, may you shine perpetually as you

नि त्वा दधे वर आ पृथिव्या इळायास्मदे सुदिनत्वे अह्नाम्
दृषद्वत्यां मानुष आप्यायां सरस्वत्यां रेवदग्रे दिदीहि (RIG VEDA 3.23.4)

did'. What is said in *Aitareya Brahmana*, second *panchika*, third chapter's 19th paragraph, that the greatness of *Rishi Kavasha Ailusha* was openly demonstrated to the *Rishis* performing penance on the banks of *Sarasvati*, is also been said in *Kaushitaki Brahmana*. It is seen in *Satapatha Brahmana* (12-3) and other places as being mentioned about *Sarasvati*. In many instances in *Itihasa* and *Puranas*, the holiness and sanctity of this river has been proclaimed. According to some western scholars, *Saraswati* and *Sindhu* are being one. It has been described in the *Rig Veda* that *Sarasvati* is merging in the sea. Now, the river named *Sarasvati* is originating from *Sirmur* mountains, and appears in the divine place called *Adi Badri*. It disappears near the village *Palaur* and appears again at *Bhavanipur*. It disappears again when it reaches *Balchappar* and manifests again in a place called *Barakhera*. It has been said in the Punjab Gazetteer, that in a place called *Urnulla* the joint rivers formed by merging with *Sarasvati*, *Markanda*, is flowing forward with a name *Sarasvati* and merges at *ghaggar*. In the English map this river is called *Sarsuti*.

It has been said in *Manusmriti* that the name of divine region between the *Sarasvati* and *Drishadvati* was *Brahmavarta*. It is from this holy place, Aryan's canonical matters, doctrines and customs were determined, and theology and *Sanatana Dharma* established grounding.

A river god named *Sarasvan* has been adored in *Rig Veda* (7.96.4,5,6). Commentators say that *Sarasvan* is the consort of *Sarasvati*. In *Satapatha Brahmana*, *Sarasvati* has been described as Goddess of speech, and *Sarasvan* as God of mind.

As the *Brahmans* who resided on the banks of *Sarasvati* had the name *Sarasvat*, all the *Brahmans* in Punjab and Kashmir too are

Sarasvats now. It has been elaborately described in *Sarasvatopakhyanam* of Mahabharata's *Shalya Parva* that *Sarasvata maharishi* was the son of *Sarasvati* and *Dadhichi maharishi*, who for the sake of worldly good, left one's native land and allowed one's bone's to be used for making *Vajrayudha* for *Indra*. When *Brahmans* lost their native due to drought and famine, at the behest of Goddess *Sarasvati*, this *Sarasvata Maharishi* resided on its banks eventhough that great famine prevailed for almost twelve years. Meanwhile the *Brahmans* who took asylum to support their lives by moving to regions in different directions, have forgotten *Vedic* lore and became devoid of knowledge. In order to regain *Veda* and generate immaculateness, by going to the banks of *Sarasvati*, made *Sarasvata*, their preceptor, and learnt the *Vedas* again. In north India, even today, among all *Brahmans*, *Sarasvats* have greater respect and reverence because of association to *Sarasvata Rishi*.

It has been observed that, unlike other *Vedas*, it remains very strange in the *Taittiriya* branch that *Brahmana* portion is mixed up in *Samhita*, and *Samhita* portion with *Brahmana*. The reason for this has been stated in the *Samskararatnamala* that the *Sarasvata* teachings are distinct, however the teachings of *Samhita-Brahmanas* are unblended. This is evident by following the *Kanda Anukramanika* refered in the *Satyashada Grihya Sutras*. In *Harsha Charita's* first *uchvas*, *Bana Bhatta* has explained *Sarasvatopakhyanam* interestingly and marvelously. Therefore, it would be easier to assume that the name *Sarasvat*, is aquired as they have inhabited on the banks of *Sarasvati* or acknowledged *Sarasvata Rishi* as their preceptor. As they are residing in the south of *Vindhyadri*, wanting to show that they are different from the surrounding *Dravidas*, and to indicate that they are affiliated to *Gowdas*, they have been using '*Gowda Sarasvats*' as their sect name.

Names of Konkana Brahmans

Konkana Brahmans residing in territories such as north Karnataka, south Karnataka, Malabar, Kochi, *Thiruvithancore*, etc. are mostly *Vaishnavas* and majority of those staying in other regions are *Smarthas* (*Shaivas*). *Vaishnavas* are complying with *Madhwa's* theology of *Dwaita*, and *Smarthas* are following *Sankara's* *Adwaita*. Therefore, names among them mostly are imbued with typical *Hari* and *Hara*.

As it has been established in the credible statements of authentic texts such as *Ajamilopakhyanam* described in 6th *Skanda* of *Bhagavata*; *Bhagavad Gita's* 5th chapter 5th *sloka*; fourth *Brahmana* of fourth *adhyaya* in *Brihadaranyaka Upanishad*, etc., that a *Vaishnava* who secedes one's body with remembrance of lord *Hari*, will attain *vaikunta-loka*. Hence, if *Vishnu's* and *Lakshmi devi's* names are given to the infants through naming ceremony, as when these names are called regularly, the scriptural names of *Vishnu* reminds one of *Hari* as essence of *Vishnu* which is equivalent to repeated chants of the lord's name. Also *Shri Madhwacharya* indoctrinated that names must be pointers to divine traits; therefore, names mostly used by *Vaishnavite Konkana Brahmans* are verily *Vishnu's* names. Among *Smarthas*, as there is no distinction to *Hari* and *Hara*, there are names typical of both *Hari - Hara*.

As there is a custom that grandfather's names are given to grandchildren in order not to forget the names of one's predecessors, in some families, some names have become acutely perpetuated.

In the part *Konkana Brahmans* were the followers of *Adwaita* system. Later, even after becoming *Viashnavas*, based on the teachings and doctrines of *Madhwa*, the ancestral *Saiva* names are prevalent among *Vaishnavas* with in *Konkana Brahmans*.

In the masculine names, the word *appa* from *Dravidian* terminology is sometimes added. The symbolic effect of the term

Arya is seen in '*ayya*' word. In the end of the feminine names, the terms such as *bai* or *amma* are also used.

There are no special names to *Konkana Brahmans* just because they are residing near a temple.

Even though *Konkana Brahmans* are spread in different states, there are not many differences in their names. There are differences only in sub-names. It may appear that there are differences in names in different regions, when salutary names are used for one's esteem/style. Some examples are here. Instead of the complete name *Ramkrishnagopala Bhandarkar*, the surname *Bhandarkar* and instead of the *Kashinathatryambaka Telang*, just *Telang* may also be said. This custom is established in Malayalam also. Just *Shenoy*, *Prabhu*, *Kammath*, etc., is being called. Laziness is very much a human characteristic! In the name *Ramkrishnagopala Bhandarkar*, *Ramkrishna* is the real name of doctor *Bhandarkar*, *Gopala* is father's name. In the state of *Bombayi*, after writing one's name, along with surname, father's name is written. In these regions, i.e. Kerala after writing father's name, son's name is written; for example, *Rama Shennai Hari shennai*. Here also, in order to show respect onto father, and to be informal with oneself, surname is not included after the son's name. For example, *Ramashennai hari*, *Lakshmanaprabhu Madhav*.

In Malayalam language, the postfix '*an*' are attached to the names with inflectional ending '*a*'. For example *Narayanan*, *Raman*. In Konkani language these (names) are with inflectional ending with '*u*' or '*o*'. For example, *Narayanu*, *Ramu*, etc. When using these names for other than to one's own people, it takes a form such as *Narayana*, *Rama*, etc.

Since for females, the name of *Gurujjans* (preceptors) cannot be uttered; the names are altered in many ways. The husband, husband's elder brothers, husband's parents, and *Gurujjans* (preceptors), are the teachers of females. The names will be altered such as *Keshavu* as *Bosavu*, *Narayanu* as *Kharayanu*, *Ramu* as

Bhimu, etc. This is commonly possible by changing the first letter of the name. In the names having multiple morphemes such as *Vasudev*, *Seshagiri*, etc. only the meaningful portion are uttered such as *Devu*, *Giri*, etc. In this practice, the language will not have any deficiency. Konkani language do not change by the above mentioned practice, as the language gets altered by the custom named '*Ukahlonipa*', among the black females named '*Tapu*', in the islands of Pacific Ocean.

Marriage Ceremony of Gowda Saraswat Brahmans

Authentic texts

Marriages from other sects are objectionable as *Gowda Saraswat Konkana Brahmans*, grant and accept brides only from one's own clan. There is no disagreement for marriages between *Smarthas* and *Vaishnavas*. They are continuing to respect the objection being established through *Smrithi* for marriages among one's own *gotra* and *pravara*.

Konkana Brahmans mostly are *Rigvedis*, disciples of *Shakala* branch of *Rig Veda*, and followers of *Ashwalayana Sutra*. As said in *Purusha Sukta* of *Rig Veda* (10.90) that *Brahmans* came into being from the face of *Virat Purusha*; *Konkana Brahmans* also strongly continue to believe that they are born from the face of *Veda Purusha*. For being *Virat Purusha*, there is no distinct temple or other facility for it. *Virat* itself is that temple (or abode).

Vedic branch means an acknowledged lineage of cultural practices limited to specific *Samhita* portions. The branch that is revered by that great soul *Shakalacharya* and his followers is called *Shakala Shakha*. *Shakalacharya* is a *rishi* who created the *pada patt* (word by word chants) for the *Samhita patt* (continuous hymn chants) of *Rig Veda*. Among the six branches the *Rig Veda* had, only *Shakala Shakha* (branch) remains now and *Konkana Brahmans* follow this branch.

Ashwalayana is an *acharya* who made *Shrauta Sutras* and *Grihya sutras*. The preceptor of this *acharya* is *Shaunakacharya*. *Shaunakeeya Prayogam* and *Prayoga Ratnam* of *Narayana Bhatta* are accepted as the source texts by *Konkana Brahmins*. In *Brahmayajna*, though *Yajnavalkya Smriti* should have been the basis, the *Acharya Swami* who has accepted the doctrines of *Madhwa*, consider all *Smrithi vakyas* (canonical injunctions) favorable to *Vaishnava* system are worthy to be authority. The compiled texts such as *dharmasindhu*, *nirnayasinghu*, etc. are also comprised as authentic sources for *Konkana Brahmins*.

Intra-Communal Marriage

Since there are no discriminations among *Konkana Brahmins*, the rich and the poor continue to be considered with equality. Reckoning the differences in marriages is needless, as marriages will happen only from one's own clan, and there are no inter-sectarian marriages.

There are no distinctions among *Konkana Brahmins* for accepting bridal award (*kanyaka danam*). They are one united community. Mutual marriage is allowed only among members of this community.

Due to the absence of distinct sects within the community the need to determine the eligibility to accept and gift brides, is also inherently absent. As there are no sub-sects, there are no comparisons among them. Since there is no sectarian discrimination in the community, there is no hindrance for marriage that are faced by this community due to dignity or indignity (of members).

The Hardships for Marriage

The difficulties of marriage are due to the excess of bachelors and dearth of qualified bridegrooms. Female births has become a very pathetic issue (among GSBs), as the burden and quantum of *Stridhan* (dowry) is gradually increasing. At the same time, as the paths for sufficient livelihood and lack of ancestral wealth is absent in the society, and the hardships faced for living are becoming

manifold. As many families are destroyed due to the unnecessary and wasteful expenses during marriage time, the Konkani term 'Vardeek' which has the meaning as marriage, is commonly now used to characterize struggle to become bankrupt. In order to resolve such losses and hardships, leaders of respective regions must prudently stop the unnecessary wasteful spending, reduce the marriage expenses as much as possible so that others should follow them as model persons.

Commonly, the cash amount called as 'Varadakshina' for a male in these regions is between ₹ 100 up to ₹ 1000. In one or two places this figure has reached up to ₹ 4000. But, this is among very affluent people only. By getting this money, the husband would make the wanted gold ornaments for the bridegroom and clothing also will be provided. Apart from this no other utilization of funds is evident.

Inter-caste Marriage

As per cultural statute, it is completely objectionable to marry from other castes. Though some people, for sexual enjoyment, are doing companionship with *Sudra* woman and pleasures with a prostitute secretly, it is considered as verily disagreeable according to majority opinion in the community. In the earlier times, it was a practice that those who mingled with *sudra* woman, were either expelled from the community or re-admitted after being made to expiate as per the scriptural injunctions. It needs to be agreed with shame that some members (*Konkana Brahmins*) in Kerala who lacked esteem about one's own clan has a positive perspective on this objectionable deed of Kerala *Brahmins* who are assuming that mingling with courtesans is an honorable culture. The *Konkana Brahmins* community members are dissenting this as much as possible. Among the educated class, debauchery is almost absent; among others it is very limited.

Marriage among Relatives

As father's brothers and their male progenies belong to same *gotra*,

marriage among them is prohibited. Marrying the daughter of father's sister is not disagreeable, giving one's daughter to father's sister's son also is not disagreeable. Marrying the daughter of one's maternal uncle is not objectionable and marrying one's daughter to maternal uncle's son is also not objectionable. But, the customary practice of wedding one's sister's daughter, among *Desastha* and people of Karnataka, is not prevalent among *Konkana Brahmins*. There is a belief that the match of horoscope is also not needed when wedding one's uncle's daughter as it is considered as a perfect alliance.

Though married sisters are in different *gotras*, marriage among their sons and daughters is not permitted. They are considered as one's own brothers and sisters. But, as the progenies of the daughter of a sister, begotten after getting married in a specific *Gotra*, belong to other *Gotra*, then there is no objection for marriage among the progenies of sons of other sisters. Marriage among the progenies of daughters of these sisters is not permitted.

For an adopted son, though born in another *Gotra*, marrying (sons and daughters) from newly joined *Gotra* is not permitted. Since an adopted son has all the rights of a son, the constraints of marriage equally apply to him also.

Even though there is no objection to marry a woman to a man of other family, and marry a woman from that other family to a man in the former family, it is not in practice to conduct their marriages simultaneously. It is unacceptable to have marriage of one's daughters or sons at the same time or same *Lagnam* or same *Mantapa* (auditorium). As an exception, there is canonical permission (*Smriti Sammath*) to simultaneously give spinsters who are born as twins to the males who are also born as twins. This form of marriage once had taken place about sixty years back. It is not possible now as this kind of occasion is uncommon. However, the giver of spinster, i.e., one who does '*Kanyadan*' cannot be same.

Marriage Issues

As it is human tendency to have concerns that one's daughter should live in comforts and good condition, conveniently, *Konkana Brahmans* have the desire to give in marriage (daughter) to grown who are wealthier than one's own family. But, when there is no other way, there is no objection to give a bride to anybody from one's own community. In this community, all are being considered as equal. There is no objection for marriage based on distinctions (among community members) in terms of position, nativity, orthodoxy, job, wealth, etc.

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Answers to the questionnaire issued by the Travancore Government in connection with the Ethnographical Survey

(From a Manuscript)

[This is a translation (from Malayalam to English) of the manuscript by *Sahityakusalan* M. Seshagiri Prabhu which reached the collection of *Sukrtindra Oriental Research Institute*, and was first published in November 2013 by the Institute. The cited note by the writer, when he began to write the book is also relevant here, i.e. *Answers to the questionnaire issued by the Travancore Government in connection with the Ethnographical Survey prepared by Shri M. Seshagiri Prabhu, M.A, while at Mangalore.*]

(ka) Name of Sects

Different names were established for the *Konkana Brahmans*, who have been residing on the western coast, from Karachi on the banks of river *Sindhu* to *Varkala* in the state of *Travancore*, and in the hinterlands such as *Indore*, *Malwa*, *Gwalior*, *Nashik*, *Pune*, *Sholapur*, *Sattara*, *Belagowi*, *Dharwad*, *Sawantavadi*, *Kolhapur*, *Nagara* (Bednur), *Thirthahalli*, *Nilagiri*, *Mysore*, etc.

In the north *Hindustan*, north and eastern districts of state of *Bombayi*, and in regions up to the town of *Sadashivghar* that is in south of *Bombayi* city, they are called as (1) “*Shenvayi Brahman*”, “*Shenavi Brahman*”, “*Shenvi Brahman*” or (2) *Gowda Saraswath Brahmans*. In the south of *Sadashivghar*, they are called (3) “*Konkana Brahman*”. In the regions where *Karnatak* language

is in vogue, (4) "*Konkana Brahmanaru*", "*Konkanastha Brahmanaru*", "*Konkani Brahmanaru*", "*Konkanigaru*", etc., are their names. In Tulu language, (5) they are called also as "*Konkana Biramanaru, Konkanneru, or Kongneru*". In Malayalam (6), it is "*Konkana Brahmanar*", *Konkani Brahmannar*, or *Kongini Brahmanar*'. Without the term *Brahman*, (they) are also called just *Kongini, Kongani, or Konganiyan*.

In northern regions, when they (*Gowda Sarasvat Brahmins*) speak about themselves, they refer as '*Gowda sarasvata Shenvayi Konkana Brahman*' or *Gowda Sarasvata Urfashenvayi Brahman*'. In southern regions they are called as '*Gowda Sarasvatha Konkana Brahman*' as well as "*Gowda Sarasvata Konkanaastha Brahman*'.

When *Konkana Brahmins* mutually interact in their tongue, they denote themselves as '*Konkono*' or "*Konkano*" to represent own clan; in private and in cryptic conversations they use '*dorkko*' to represent own folks and use terms '*brahmancho, or tipto, or suthallo, or amso, etc.,*' to mean other *Brahmins*.

In the city of *Bombayi* and *Goa*, they are usually called as "*Bahmann*" or "*Bamman*".

The origins of (*Jati*) Community Names

No one need to be discontent or displeased to consider that the terms such as *konkana, konkono, kongkano, Konkani, konkanastha, konganni, konganiyan, kongini, etc.,* are emerged from Sanskrit and transformed to various forms. The relationship between them (GSB) and *Konkana* region, are reflected in these transformations. Only From *Konkana* region they (GSBs) have spread to places such as western coast. The evidences needed to establish this fact are from the sources such as their language, culture, attires, *Kula Devata* system, history, hearsay, etc. From now on, these evidences will be reviewed depending on the circumstances and context.

People of three religions i.e. Hindu, Christian and Mohamedan are there among those who are speaking Konkani. Among Hindus, there are prominent castes such as *Brahman*, *Vaishya* and *Sudras*. Among these three castes, there are many sub-sects that do not have any relation or interaction with each other. Therefore, in the *Madras Census Report* of the year 1901, as the term Konkani is

208. The Konkani, or the natives of the Konkani coast as the term indicates, include the Brahmin, Kshatriya and Vaishya castes of the Sarasvata section of the Gauda Brahmins. The Brahmins of this community differ, however, from the Konkannastha Madras Census Report (Travancore), 1901

referred only as the people who speak *Konkana* language, it refers only to a linguistic section. It does not indicate caste and religion of individuals. A technical alignment is very much required here.

In the census tables of the *Thiruvithancore* state, the term Konkani is accepted with a meaning that those who speak Konkani and the sects that speak this language have been classified as a separate (unified) class. It need not be said here that this classification is not based on scientific principals. Since the criterion of classification is caste at one place and language at other place, it has resulted into lack of common basis for the classification. Since, *Konkana Brahmins* are not included in the two sub-divisions such as *Malayali Brahman* and other *Brahmins*, the classification of *Brahmins* itself has become weak. Debatably, it is obvious that how much disconnected is this classification by including *Brahmins*, *Dasis*, etc, into one community (all those who speak Konkani language).

It is a fact that as a consolation it can be justified by saying that this section follows linguistic perspective. As no definite meaning is assigned to the term 'Konkani', it has paved the way for another disruption. In the 208th part of the census report of this state (Travancore) it has been mentioned like this "The Konkani term applies to the sects of *Sarasvata* community such as *Brahmins*,

Kshatriyas, *Vaishyas*, etc. of classification of *Gauda Sarasvata Brahmins*". It becomes apparent from the above statement that *Sarasvats* is taken as a section of *Gauda Sarasvata Brahman* i.e. they are all *Brahmins* and the integral sects such as *Kshatriyas*, *Vaishyas*, etc., are also *Brahmins*. Though *Kshatriyas* and *Vaishyas* are twice born, there wouldn't be any objection to say that they are not *Brahmins*. Until now, there is no classification such as *Sarasvat Kshatriyas* or *Sarasvat Vaishyas*. However, all *Sarasvats* are *Brahmins*.

It can be known how much history that is written about them (GSBs) by travellers and others can be credible when the authorities themselves do not have actual knowledge about this sect even after *Konkana Brahmins* who have been living in the State of *Travancore* for more than 200 years.

An unbearable agony cannot be denied for calling one's own sect by name '*Konkana*' alone without attaching the term *Brahman*. As one cannot call by the term *Malayalee* to a *namburi* who speaks Malayalam, or a *tamilian* to a Tamil *Brahman* who speaks Tamil, so too some of them (GSBs) regret considering Konkani alone cannot be used to address them. As Konkani term denotes only those who speak Konkani language, a common name '*Konkan*' term for *Brahmins*, *Kshatriyas*, *Vaishyas*, *Dasis*, *Kudumis*, etc. is used to indicate only one who speaks Konkani and do not show sectarian identity of individuals. Even though it is a fact that the word '*Konkani*' has become critical due to linguistic identity, and it may not be used with an attitude to ridicule the *Konkana Brahmins*, I believe that at least in government records, this arrangement will be made that the *Konkan* term may be used to indicate *Konkana Brahmins* alone and for other sects who speak Konkani language, it would be appropriate to append their respective sect names.

The cause for the anguish is not by the use of the term Konkani, as the terms such as *Konkono*, *Konkani*, etc. are used by *Konkana Brahmins* in one's own language to refer each other when they

speak about themselves. Sadness comes when Keralites conduct with a belief that all Konkani speakers are belonging to one sect as the term used to refer those (GSBs) is also used for referring to other sects.

The Word *Konkanastha*

In the state of *Bombayi*, as it (*Konkanastha*) is used as an established name of the *Chitpavanas*, it is reasonable to say that *Gauda Sarasvat Brahmans* as *Konkana Brahmans*. But, the so called *Konkanastha Brahmans* are established in *Karnatak* districts and *British Malabar* too. *Chitpavanas* are neither *Gowdas*, nor *Sarasvats*. All *Peshwas*, who carried out the *Maharashtrian* reign were *Chitpavanas*. There is no connection between *Gauda Sarasvats* and *Chitpavanas*.

As it has become almost impossible now to determine the lexemic meaning of the term Konkani, only some of the opinions are given below.

1. The meaning of *Kann* is speck of grain. As it was a region that had the difficulty to get grains in abundance, it means it was a region with inferior grains. According to some people's opinion this region has acquired the name *kukkann*. Due to deterioration of the term *kukkann*, the names *kokann* and *konkann* formed. According to this opinion, it gets established that people who speaks Sanskrit, when got introduced to *Konkana* region, called it the name *kukkann*, and those who speaks *Prakrit* language, made it *kokkanna* or *konkana*. Though it is a truth that, based on the present prosperity, the past scarcity should not be determined; there is no sufficient reason to believe that Aryans coming from north region will reside in a territory with difficult means of livelihood. Till now the term *kukkann* is not seen being used to refer a region. The commonly found plural form *konkkanaha* (*konkana:*) in Sanskrit refers to people and the singular term *konkana* refers to region. In *Bhishma parva*

of *Mahabharata*, two distinct references such as 'kaukkana' and 'kaunkkana' are found. These may be the modified forms that are developed from *kukkana*, *kokkana*, *konkana*, etc. through appending the affixations. Therefore, the above mentioned meaning should not be rejected as baseless. (Please refer the (a) appendix)*¹.

2. *Konkana* is a synonym of *Renukadevi* – the mother of *Shri Parasurama*. In a Sanskrit dictionary called *Shabdāmala*, *Konkanaputra* is given as the synonym of *Shri Parasurama*. In *Sahyadri Khanda*, the western coastal line from *Saurashtra* (Surat) to *Kanayakumari* is called *Parasurama Kshetra*. When *Brahmans* of this region declare their auspicious intent (*sankalpa*), they mention about the background of its creator as 'Shri Parasurama Kshetre'. The hearsay is that as this *Parasurama kshetra* was created for the maternal delight, and this land was named as *Konkanadesa* in memory of her. In the thesaurus named *Shabdakalpadruma* created by *Raja Radhakanth Deva*, the term *konkana* is meant as one who has emerged from *konkanadesa*. This meaning is contradicting

कोङ्कणासुतः, पुं, (कोङ्कणे तदाख्यप्रदेशे भवा । अयं
तस्य लुक् च । कोङ्कणा रेणुका तस्याः सुतः पुनः ।)
परमुरामः । इति शब्दमाला ॥

Shabdakalpadruma

the above mentioned hearsay. It results in a reciprocal dependence that from the name of the land, *Renuka's* name is formed, and from the maternal name, the name of the region is made. Whatever it may be, the meaning of the term *konkana* is not yet established. As there are meanings or the reasons to formation of all place names, *konkana* should not be like the terms 'ditha' formed by inadvertent sounds or meaningless syllables.

*¹ Though the manuscript mentions about an appendix, it was not available with it.

3. "*Komithi kananthiyutra tasmaat konkanaha*" *² As people of this region are open mouthed, blinking eyes, etc. due to laziness and makes sounds 'korr', the name of this region is called *Konkanadesa*. Is it not mere chatter and ridicule, to say this? As the different sects of *Konkana* region are equally leading their lives with hard work, unanimously it is not irrational that the name (*konkanadesa*) of the place they reside is formed, due to their strange inertia. It is unbelievable that the residents of *konkanadesa* will readily accept the name projected by others with mark of ridicule. Therefore, this meaning is not acceptable.
4. It is reasonable to say that the name of the territory where *kongars* reside is formed as *Kongvanam* like the name of the place where the tribals named *Koles*, *Gondi*, etc. are called *Kolavanam*, *Gondvanam*, etc. Some people suggest that *kongvanam* has taken the Sanskrit form *konkkavanam* and in *Prakrit*, it assumed the form *konkkvannam*; due to passage of time it has resulted in the verbal form *konkkanam*. The forms such as *Kongvanam*, *Konkkavanam*, *Kongkka pannam*, etc. that are written in texts or rulings in chronological manner can be shown only as an evidence, but their meanings based on word parts are not worthy for acceptance. In this manner, is it not possible to project a meaning as one likes to any term? Without the *reph* and *sha* consonants, how 'na' become *nna* consonant? *³ It is a fact that as there is no *na* consonant in *Prakrit*, everywhere *nna* consonant is being used, But, how does the *va* consonant in *konkvannam* disappeared? Hence, this line of thought is to be discarded.
5. Gundert *Sayipp* in his Malayalam language dictionary has
- *² This is a Sanskrit phrase utilized to indicate that people of *Konkanadesa* are lazy ones.
- *³ In grammar rule: when the "na" is placed adjacent to *Ra* and *Sha* it becomes "*nna*".

claimed that the term *Konkana* has emerged from *Dravid* language. The meaning of *Kongar* is people of *Kongu* territory. *Kongu + annam = konkku + anna = konkkana = konkkannam*. It is *Konkann's anna* or place of relief. The meaning of the term *anna* is support. For example, *Thalayanna* is support to the head. Similarly, *Konkkanna* means a supporter solace to *Kongu*. *Kongu* region included the hinterlands of Coimbatore, Mysore, Kodagu, etc. It can be assumed that as the sea moved to the west, they spread in the valleys of *Sahyadri* and later on the coasts of the sea, afterwards they ruled it by subduing a large part of *Parasurama kshetra* and as they were present in this territory for long time; then *konkkanna* became the name identical to *Parasurama kshetra*. Another hypothesis is that the actions done elsewhere by the Aryans are verily the evidences to determine that Aryans who came to west coast from the northern regions relying on *Shri Parasurama*. And they subdued this land by defeating the erstwhile inhabitants *kongars*, made them slaves, annihilated those who resisted the surrender or driven them to wildwoods*⁴.

Because *kongars* are not present in the west coast now, it cannot be assumed that they were not here previously- similarly, when Aryans entered *Parasurama kshetra*, it cannot be assumed that it was an uninhabited place. As said in *Keralolpathi*, that 36000 *Arya Brahmans* took arms to save the nation, it becomes undisputable that it might be for conquering the non-Aryan *Dravids*. As there is a class in Kerala, who are armed, even today, it cannot be a mere imaginative hearsay;- even though *kongars* may have assumed a different name by merging with Aryans or have left this place, there is a matter to consider that their name is fused with name of the land.

As *Kongars* are non-Aryans and tribals, it need not be said

*⁴ This view point is based on the assumption that Aryans have overpowered other communities..

that there is no connection between the Aryan *Konkana Brahmins* and the sects that speak Konkani language.

Therefore, it can be established that the term Konkani may have formed from *Dravid* language. But, as a relief to the objection that how did that *Dravid* term entered in Sanskrit, when clans who speak two languages come in contact, it is common for both sides to accept words from the two languages – in case of names of a land this is undisputed.

If this rationale is true, it strengthens that the Malayalam language was established in Kerala much before the Christian era. As it is used in *Mahabharata* and some *Puranas*, it becomes evident that even before the emergence of these texts, the term *Konkana* was known to the Aryans of north Hindustan also.

The name equivalent to *Parasurama kshetra* was *konkana* can be determined from the fact that the parts of the above mentioned region (*Parasurama kshetra*) has acquired the name *Saptakonkana*. The *Saptakonkanas* are as follows.

*Keralascha Thulnagascha tatha saurashtravasinaha
Konkkannaha karahatascha karanatascha barbaraha.
Ithyethe sapthadesayi Konkannaha parikeerthitaha
(Sahydri Khanda, Uttara Rahasya, Adhyaya 6, sloka 47-48)*

Gundert *sayipp* has attached a sloka in his dictionary that is established in Malayalam. For *saptakonkana*, the meaning west coast is also being said.

*Karatascha viratascha maratam konkanam tatha
Havyagam thoulavanchaiva keralanchuveti saptakam*

It is not mentioned, from where this sloka is taken. The *Karat* that is said here and the *Karhad* in *Sahyadri* are same regions. As *Virata* province is in the north of *Vindhyadri*, it will not be included in the regions of west coast. It is apparent that *Marat* is the corroded form of *Maharashtra*. In earlier times, *Maharashtra*

was used as a synonym for *dakshina patham*. Maharashtra province was the portion between *Godavari* and *Narmada*, and the east of *Aparantaka*.

Respected *Dr. Bhandarkar* said in '*Early history of the Dekkan*' that it has been mentioned in an ancient text called *Ratnakosam* that *Maharashtram*, *Vaidarbham*, *Tapeethata Desa*, *Narmadathatadesa*, *Konkannadesa*, etc. were distinct regions. Therefore, Maharashtra also will not be included in the regions of west coast.

Konkana now are the two districts of *Bombayi* state as north *konkan* and south *konkan*, and includes the *Goa* state that is under the Portuguese. The name of north *Konkana* was *Aparantaka*; its main town was *Shoorparaka*. The nation called *Goa* was at the edge of south *Konkana*. It had the names such as *Goarashtra*, *Gorashtra*, *Gomantak*, *Goparashtra*, etc. The name *Govardhan* that is found in some texts may be of this nation. A depiction on this nation will be done again here.

If it is true that as said in *Keralolpathi* that the land from *Gokarn* to *Kanyakumari* is *Kerala*, then *Gokarn* up to the region of *Brahmavara* river in *Dakshina Kannada* district had the name *Karnatak*, *Haigam* and *Havigam*. This term *Havig* itself is changed as *Havyaga*. The province beginning from *Brahmavara* river up to rivers named *Chandragiri* and *Perumbuzha*, was *Tulunad*. This had the names *Thoulavam* and *Tulungam*. All that is in the south of this *Tulu* region was *Kerala*. Therefore, as the sloka quoted by *Gundert Sayipp* is very pertinent, the places mentioned in *Sahyadri Khanda* such as *Kerala*, *Thoulava*, *Saurashtra*, *Konkkana*, *Karhata*, *Karanata*, etc. are ancient parts.

Wilson sayipp says the names of *saptakonkana* as mentioned below (*Asiatic Researches Vol XV p.47*). *Kerala*, *Tulunga* (*Tuluva*), *Gova Rashtra* (*Goa*), actual *Konkana*, *Karahata*, *Varalata*, and *Barbara*. These are verily the names said in

The seven *Concomas* are indeed known in the Dekhin still, and comprehend the whole of the *Parasu Rama Sahetra*, or the greater part of the Malabar coast: they are named *Kerala* (Malabar), *Tutunga* or *Tutura*, *Goa Rashtra* or Goa, *Concana* proper, *Kerdaha*, *Varalatta* and *Berbers*; the seven *Crammons*, it might have been conjectured, were connected with the term

H H Wilson, Asiatic Researches Vol 15, P. 47

Sahyadri Khanda. Among these, *Varalata* is used instead of *Karnata*.

It is difficult now to determine what *Barbara* region is. In the history of land written by Muslims, the *Konkana* region is found to be written as *Komkann*, *Kankan*, *Kunkan*, etc. After this elaboration on the meaning of *Konkana* in this manner, now I shall tell the meaning of the second topic - *Gowda Sarasvat Brahman*.

Brahmans have been classified into two as *Gowdas* and *Dravidas*, and each of it is subdivided into five making it ten types. This classification is by geographical terms - Those who are in the north of *Vindhyadri* are *Gowdas* and those in the south are *Dravidas*.

Dravidaschaiva thailangaha karnata madhyadeshagaha
Gurjjaraschaiva panchaite dravidaha panchakathyato ||
Sarasvathaha kanyakuhja utkalamaithilaschaye
Gowdascha panchadhamaiva dashavipraha prakeerthitaha ||
(Sahyadri Khanda, Uttardardha, Adhyaya 1, sloka 2-3)

Konkana Brahmans are calling themselves as *Gowda Sarasvats*, by integrating as *Sarasvats* within *Gowdas* as a braid. The place of origin of these *Brahmans* is *Trihotrapuri*. *Shri Parasurama* made *Brahmans* of ten *gotra* to move from there, brought them to Goa for settlement and showed all of them the paths to live in prosperity.

Paschat parashuramena hyaneena munayo dasa (47)
Trihotrivasinaschaiva panchagowdanthrasthatha
Gomaschale sthapithasthe panchakroshya kushasthalyam (48)
Bhardwaja kaushikascha vatsakaundinya kashyapaha

Vasishto jamadagnischa vishwamitrascha gautamaha (49)

Atrischadasha rshyaha sthapithastatra evahi

Shradhartham chaivayajnartham bhojartham cha karannath (50)

(Sahyadri Khanda, Uttarardha, Adhyaya 1, sloka 47-50)

Long ago, the *Brahmans* of ten *gotra* who were residents of *Trihotrapura* and were belonging to *Pancha Gowdas* were brought by *Shri Parasurama*. They were installed in *Gomachal*, *Panchakroshi* and *Kushastal*. The ten *gotras* are *Bharadwaja*, *Kaushika*, *Vatsa*, *Kaundinya*, *Kashyapa*, *Vasishta*, *Jamadagnya*, *Vishwamitra*, *Gautama*, and *Atri*. In the passage of time, when the *Sarasvat Brahmans* from northern regions came to *Gorashtra*, after seeing the marvels and prosperity here, they got settled here. There are now 21 *gotras* among *Gowda Sarasvat Brahmans*. The names of those *gotras* and *pravaras* are included in II appendixes (*parishishtas*). There is a scope for the question why there are so many *gotras* among *Konkana Brahmans* as there are only seven *gotras* among the *Brahmans* such as *Havigars*, *Srivalli*, etc. of the west coast. In the 12th chapter of *Shrauta sutras* of *Ashwalayanacharya* the names of the *gotras* and *pravaras* are mentioned; 49 *gotras* are described in it. *Konkana Brahmans*, mostly, are the disciples of *Shakala* branch of *Rig Veda* and the followers of the practices instructed in the *Ashwalayana sutras*.

In order to conduct the *daiva yajna*, *pitryajna*, and *manushya yajna* of the five great sacrifices, *Shri Parasurama* brought them from *Trihotrapura* and made them stay in Goa.

Trihotra was a town in the south of *Videha (Mithila)* that was a province of king *Janaka*. Now it has the name *Tirhut*. It has a name called *Tribhukt* also. As it is inappropriate now to describe *Trihotrapura*, it is omitted.

Matagrame kushasthalyam kardaleenamatatpure

Tatradeva mahasreshtaha trihotrapuravasinaha || (51)

*Aneeta bhargavennaiva gomanthakhyechaparvate
Mangireesho mahadeva mahalakshmeescha mhalasa || (52)*

*Shantadurgacha nageshaha saptakotishvarah shubhuha |
Tathacha bahuladeva bhargavennatu aneethaha | (53)*

Sthapitha bhakthakaryartham tatraivacha shubhasthale || (54)
(*Sahyadri Khanda, Uttarardham, Adhyaya 1*)

In the villages *Matagram* (now Madgaon), *Kushasthali*, *Karmali*, and on the hill called *Gomantaka*, *Bhargava Rama* has installed the most worthy deities from *Trihotrapura*. *Mangirisha* (*Mangesha*, *Mangesha*), *Mahadeva* (*Siva*), *Mahalakshmi*, *Mhalsa*, *Shantadurga*, *Nagesh*, *Saptakotishvara*, etc. are the *kuladevatas* of *Konkana Brahmins*. Other than these, there are *Narasimha*, *Shanteri Kamakshi*, *Devaki Krishna*, *Ravalanath*, *Damodar*, *Ganesha*, etc. The shrines of these deities are there in Goa and in the villages surrounding it. In order to receive the blessings of *kuladevata*, people from south upto *Kozhikode* are going to Goa. When devotees belonging to a lineage of respective deities come, the *poojaris* of respective temples would arrange materials for the worship, entrust the divine space for honoring the deity and wait outside till the *pooja* is completed.

Those who are in the south of *Kozhikode*, deeming visit to Goa as difficult, are worshipping *Venkateshaswami* of *Trippathi* as their beloved lord. As Goa came under *Vijayanagara* state, then *Konkana Brahmins* received jobs from the above mentioned king and the transportation from Goa to *Vijayanagara* became easy. Travel from *Vijayanagara* to *Trippathi* was simpler. Thus, they became the devotees of lord of *Tirumala*.

As other *Brahman* sects are not worshipping these deities as their *kuladevatas*, and as *Konkana Brahmins* are venerating them as *dharmadevata*, it becomes evident that *Konkana Brahmins* are the ones referred in *Sahyadri Khanda*.

Because *Shri Parasurama* made them live there by giving 66

villages, they are called *sasashtikars*. The Sanskrit term *Shatshashti* becomes *sassashti* in *Prakrit*. When *sassashti* shrinks, it becomes *sashti*. Therefore, they also have a name called *sashtikar*. With reference to community (GSB), there is an objective to accept that *sashti* was used to mean 'common'. For the community of *Konkana Brahmins* in Kochi, the community cremation place has a name '*sashtiparambu*'. It becomes evident that it is not a name made by the natives of the place, as *sashti* is not Malayalam, though *prambu* is Malayalam.

Saraswats

According to western historians, Aryans came to India from north-west and settled on the banks of river *Sindhu* and its tributaries. They accepted this opinion from many *riks* in *Rig Veda*. The name of the region inhabited by Aryans was *Saptasindhu*. (*Rig Veda*, 1st *mandala*, 32nd *sukta*, *rik* 12) *Kabul*, *Sindhu* and five tributaries

अभ्यो वारो अभवस्तदिन्द्र सूके यत्त्वा प्रत्यहन्देव एकः
अजयो गा अजयः शूर सोममवांसृजः सतीवं सप्त सिन्धून्
(RIG VEDA 1.32.12)

of *Sindhu* are together the seven rivers. The common name for the regions on the banks of these rivers was *saptha sindhavaha*. In the religious text, *Zend Avesta*, of *Parsis*, the dwelling place of Aryans has been indicated using the term *haptha Hindu*. As 'ha' consonant in this term *Hindu* is not there in Greek language, they pronounced it as '*indu*'. From this the name *India* formed for the *Bharata varsha*. It can be determined from the *rik* of *Rig Veda* (10.75.5) that Aryans moving to east should have reached the banks of *Ganga* and *Yamuna*. In this *rik*, the names of rivers such as *Ganga*, *Yamuna*, *Sarasvati* is mentioned. If The *sita-asita* Rivers (white *Ganga* and dark *Yamuna*) mentioned in *Rig Veda* which are joining in a place called *Prayag*, then it can be determined that they should have reached upto *Prayagraj* (Allahabad) of now.

According to the ancient commentators such as *Sreedharacharya*, etc., the *Keekata* region mentioned in *Rig Veda* (3.53.14) was *Magadh* province (erstwhile *Mithila*). Then, it can be assumed that long ago Aryans had reached the borders of Bengal. As it is found in *shruti* such as *Brihadaranyaka* and *Ithihasa Puranas* that the seer of *Vajasaneya samhita*, *Yajnavalkya maharishi* was the preceptor and spiritual guide of king *Janaka*, Aryans should have come to *Mithila* much before the beginning of Christian era. Among the rivers mentioned in *Rig Veda*, *Sarasvati* has more prominence and is reverential. There are three *Sukthas* imbued with *Sarasvati*. In many other single *riks*, the term *Sarasvati* is found to be used. In *Yaska niruktha* (II.23) it has been said that the term *Sarasvati* is used to connote the word river as well the term goddess. In *Apri suktas* (*Rig Veda* 1.13.9; 1.142.1; 1.188.8;

इळा सरस्वती म॒ही ति॒स्रो दे॒वीर्म॑यो॒धुवः । ब॒र्हिः सी॑दन्त्व॒सिधः

(RIG VEDA 1.13.9)

2.3.8; 3.4.8; 5.5.8) it has been said as three goddesses *Sarasvati*, *Illa*, *Mahee*, in some place, *Sarasvati*, *Illa*, *Bharati*, and some other places *Hotra*, *Bharathi*, *Saraswati*. In *Rig Veda* (3.4.8), it is prayed that let *Sarasvati* along with *Sarasvat* be present in this sacrifice. The 6th *mandala*'s 61st *sukta* with 13 *riks* is imbued with *Sarasvati*. In this, in the 10th *rik*, *Sarasvati* is called as *saptasvasa* (having seven sisters). *Sayannacharya* has explained that these sisters are the rivers of *Ganga*. In 12th *rik*, the term *Trishadhastha* is meant as having place in three worlds like river *Ganga*. It can be clearly seen from the praise that one who helps to flourish five types of Aryan families (*pancha jata vardhayanti*). It can be determined that banks of *Sarasvati* was very fertile and with comforting amenities as *rishi* prays to goddess in 14th *rik* that do not make us move from thy banks to awful regions (*tat kshetrannyaranya niganma*). As it has been said in *Rig Veda* (3.23.4) that 'oh lord *Agni*' with prosperity let you be effulgent

through *Sarasvati* and *Drishadvati*, it can be determined that Aryans conducted *yagas* from ancient times on the banks of these rivers. In *Aitareya Brahmana* (2nd *panchika*, 3rd *adhyaya*, 19th *khandika*) the greatness of *rishi* named *Kavasha Ailusha* was absolutely shown to the *rishis* who were doing sacrifice on the banks of river *Sarasvati*, was mentioned in *Kauseenni Brahmana* (12-3). It has been said about river named *Sarasvati* in *Shatapatha Brahmana* and in many other places. At many occasions in *Ithihasa Puranas* the sanctity and auspiciousness of this river is proclaimed. According to some western scholars, *Sarasvati* and *Sindhu* are one and the same. In *Rig Veda*, it has been described that *Sarasvati* is joining in the sea. Now, the river named *Sarasvati* is originating from mount *Sirmur* is manifesting in a holy region called *Adi Badri*. Near the village named *Chaleur*, it disappears and becomes visible again at *Bhavanipura*. It becomes invisible again at place called *Balchappar*. It regains visibility at a place named *enna Barakhera*. It has been said in a book called *Punjab Gazetteer* that *Sarasvati* joining with river *Markanda*; the fused rivers flowing with the name *Sarasvati* is merging in *Ghaggar*. Now, in English map, the name of this river is *Sarsuti*.

It has been said in *Manu Smriti* that the name of the holy place between *Sarasvati* and *Drishadvati* was *Brahmavarta*. From this very place the Aryan's resolutions regarding the judicial maxims, code of ethics, the righteousness, and the canonical injunctions and the statutes regarding *Sanatana Dharma* and spiritual doctrines came into being.

In *Rig Veda* (7.96.4,5,6) a river *devata* known as *Sarasman* is being eulogized. The exponents surmise that *Sarasman* is the husband of *Sarasvati*. In *Shatapata Brahmana*, *Sarasvati* is being described as goddess of word and *Sarasman* as god of mind.

As the common name for all the *Brahmans* who are being settled from the beginning on the banks of this *Sarasvati* was '*Sarasvat*', the *Brahmans* now, dwelling in regions of *Punjab*, *Kashmira*, *Agra*,

Ayodhya, etc. are all *Sarasvats*. When *Brahmans* lost their native due to a very dreadful scarcity and drought, *Sarasvata maharishi*, the son of *Dadhichi maharishi* (who for the welfare of the world renounced own body and allowed to make *vajrayudha* for *Indra* with one's own bones), and *Sarasvata*, was residing at the behest of *Sarasvati* on her bank. The story can be known from *sarasvatopakhyanam* of *Shalya parva* of *Mahabharata* that as a great scarcity sustained for twelve years, *Brahmans* who took refuge in diverse geospheres became oblivious of *Vedas*, and when they became nescient of *Vedas*, for regaining the *brahmanical* qualification, they rushed to the banks of *Sarasvati*, accepted *Sarasvata* as their guru and learnt again *Vedas* from the *maharishi*. Therefore, among all *Brahmans* in north *Hindustan*, only *Sarasvats* have more honor and reverance.

In the *Samhita* of the *Taittiriya shakha*, the blend of *Brahmana* portion and the literary portion within *Brahmanas* are characteristically different from other *vedas*. The reason for this is said in the book named *Samskararatnamala* that unmingled portions of *samhita-brahmanas* called *Sarasvata* chapter are being pointed in *kandanukramanika* that is mentioned in *Satyashada Grihya Sutra*. In the first *ucchvasa* of *Harsha charitra*, *Bana Bhatta* has described *sarasvatopakhyana* in a very amusing and splendid manner.

It appears that the name *Sarasvat* is formed because they were on the banks of river *Sarasvati* or because the *Sarasvata maharishi* was being accepted as their *guru*.

Konkana Brahmanas call themselves as 'Gowda Saraswat Brahmanas' as they are now dwelling in the south of *Vindhyadri*, and to show that they are different from the surrounding *Dravidas* and are associated to the *Gauda* region.

Shenvayee – Shenveee – Shenui

It is difficult to ascertain the meaning of this term, now. The opinions

regarding its meaning are appended below.

1. *Shenvayee* is the Prakrit form of *shannavati*. Therefore, (referring to *shannavati*) the term *shenvayee* is indicatively used with a meaning as those living in ninety six villages. It is said earlier that they have names *sasashtikars* and *sashtikars* as they were residing in 66 villages given by *Shri Parasurama*.

• “*Tiswadi*,” is equivalent to “*Tiswadi*,” which means thirty hamlets, the number of villages which, no doubt, the island contained when it received that name.

F C Danver's *The Portuguese in India*,
Vol. 1 P. 392

Tiswadi was the name of the island adjacent to these villages (see F C Danver's *The Portuguese in India*, Vol. 1, P. 392, foot note). It means a place having 30 villages. Some people's

opinion is that as they were residing in 96 villages, the earlier said 66 and 30 villages, the name '*shenvayee*' formed. Verily from these, surnames *shenai* or *shenoi* is formed. The criticism for this meaning is that this surname is only for the some members and, *shenvayee* and *shenvi* should not become the name of the sect. i.e, Konkana Brahmans.

2. As the term *shaha* is king and *navis* means writer/author, in Parsi language, the opinion that, the term *shahanavisa* is formed by fusion of these two words and degenerated to form *shenvayee* – *shenvi*. It is baseless, why because, the reason for this Parsi term to get established among them is not known. As Goa was under the rule of *Bhamani* kingdom and later *Bijapur* state. Parsi language was in use there. Even though it is a fact that the *Mohamedans* who carried the governance maintained the government records and others in Parsi language, and the fact that only few members undertook the writer's job, it is not believable to say that the whole community acquired a name due to writing job by few.
3. When the kings of *Vijayanagara* conquered Goa and made it as part of its empire, many *Konkana Brahmans* governed the

royal duties of this state. Because of this, some of them, acquired the *Karnatak* names such as *nadukarni*, *nadugowda*, etc. So too the *Karnatak* names such as *shanabhava**, *shanabhag**, *shanabhog**, *shyanabaga**, *sanbag**, *senaboga**, etc. with different name forms, which had the meaning (accountant) like *amsham*, *menavan*, etc., the term *shenvi* emerged. In the context of members of other communities also occupied these positions under the *Vijayanagara* state. How did for *Konkana Brahmins* alone the *shenvi* term, which is the transformation of name *shaanbhava*, established as sect name and (how did) only through some members of this community a sect name is formed; as there is no solution to these questions this meaning cannot be accepted as the explanations are unbelievable.

4. The term *senapati* will take form as *shenavayee* in *Magadh* language. According to *Prakrit* grammar, the term *shenavayee* will change to *shenvayee*, as the long vowel in the end of latter word part, as the short vowel become invalid of the long vowel in the latter part of the word compound. Though *Prakrit* do not have "sha"*, "Sha"* consonants, in *Magadhi*, "Sha", "sa" will have "sha" consonant in their place (*Shah soho shaha*, *Prakrit Prakasha*, 11th *prakasha*, 3rd Sutra. *maashe* = *ma Shaha*, *vilaashe* = *vilaasaha*). Since *Konkana Brahmins*

पसोः शः ॥ ३ ॥

पकारसकारयो स्थाने शो भवति । माशे । विलाशे । (स्प०) ।

माष । विलास ॥ ३ ॥

पसो श — शौरसेनीनियमानुसार सिद्धाना शब्दाना मध्ये वर्तमानयो पकार-
सकारयो मूर्धन्यदन्त्ययो स्थाने ताल्प्य श = शकारो भवति । (माष) = माशे ।

(विलास) = विलाशे ॥ ३ ॥ *Prakrita Prakasha*, 11th *Prakasha*, 3rd Sutra

* see "*Shanbhag*" in the Glossary of Terms

* श = "sha", ष = "Sha", स = "Sa",

came from *Trihotrapura* that was in the southern portion of *Magadh* region, *shenvayee* – *shenavi* = *shenvi* term might have come from *Magadhi*.

As it has been said in the *Gazetteer of India* made by Sir William Hunter that the Brahmans in *Trihotrapura* who did *kshatriya* activities had the name *bambhanna*, it can be assumed that long ago *Konkana Brahmans* had livelihood through *kshatriya* activities. But, this view point is not acceptable, first, because these *Brahmans* who were engaged in *Kshatriya* activities, do not have the common surname *Senapati*; second, even if it is accepted that some *Konkana Brahmans* have been living by *Kshatriya* activities, there is no answer to the question who were the soldiers when all of them were commanders (*senapati*); and third, commanding cannot be the job of all in a community and the whole sect cannot have the common name *senapati*.

The ancient *acharyas* did not have any hesitation in engaging in battles and to earn their livelihood through *kshatriya* activities. The Brahmans such as *Parasurama*, *Drona*, *Kripacharya*, *Ashwathama*, etc. did not have any hesitancy in engaging in *kshatriya* activities. It can be determined from the *keralolpathi* that when *Arya Brahmans* came to kerala, 36000 *Brahmans* were wearing armaments. But, no hearsay or evidence is found that *Konkana Brahmans* were engaged in battles as *senapatis*.

5. The terms *shena* -*shenvi*, has been used in Sanskrit with the meaning, intelligence, intelligent, etc. (Dr. Wilson's Sanskrit Dictionary, sub note). Some people say that since *Konkana Brahmans* were intelligent, they received the name *shenvi*. This meaning is also not acceptable though most of them are intelligent; this community did not have any special faculties so that others can call them *shenvi*.
6. It is baseless to consider that the *shenvi* term is formed from the term *shohanna* found in *Magadhi* in fifth *anka* of

Shakuntalam, 'kim shohanne bammanneti kaliah rajja paddiggahedhinne'.

7. One Maharashtra scholar as a ridicule has imagined the meaning of *shenvayee*, as 'sanna veenna re lok' *, as a sect that weaves jute fibers.

Like this, when the real meaning of a term is not known, there wouldn't be a barrier to somehow forcibly project a meaning to a term if one resolved to do so. When one thinks of, what all meanings are projected to the term *namburi*, it becomes easier to determine the characteristics of above mentioned terms.

In a Konkani language called *Gomantaki*, the first meaning of the term *shenvayee* - *shenvee* was adept, qualified, knowledgeable, scholar, etc. Later, the meanings such as prosperity, authority, etc., also are being attached for the term '*shenvi*'. A scholar named *Ramachandra Bhikaji Gunjekar* suggests that from this a specific definition formed for the term *shenvi*. He has also explained that *shenvi* word was formed by joining two Sanskrit words *sharman* *arya*.

1. (kh) Family and Surnames

Among *Konkana Brahmins* there are innumerable surnames. Though if these are linked to the different family lineages, they are not related to *gotra*. As *gotra* has larger scope than family lineage, these names are not suitable for all lineages within a *gotra*. For example, in *kashyapa gotra*, people with the surnames such as *Prabhu*, *Baliga*, *Hegdo*, etc., are included. In Konkani language, these names are known as *paika* (*pallaka*). Names that are established in this region are included here. Those that are practiced in *Bombayi* state are included in second table.

Masculine gender

Pai (= palla = pati)

Kudvu

Feminine gender

Payinni, Painni

Kudveenni

* It is a Marathi phrase.

Bhandari, Bhandarkara	Bhandarnni
Nayaku, Naiku	Nayakinni, Naikinni
Hegado, Hegdo	Hegdeenni
Prabhu, Parabu	Parbeenni, Porbinni
Keni, Kini	Kinaayni, Kineeni
Mhallo, Malho, Mallo	Malleenni
Kamat, Kamathi, Kamti	Kamtheenni
Shenvayee, Shanbhava, Shenayee,	
Shaanbhag, Shenai, Shenoi, Shanbhog	Shenaynni
Bhagatu, Bhaktu	Bhaktheenni
Padiyaru	Padiyaarnni
Ghadiyaru	Ghadiyaarnni
Ballo, Balgo, Baliga	Balgeenni
Rao, Rav, Rayu	

Other than the names mentioned above, names that are prevalent only in *Bombayi* state and not found in this region (Kerala) are included below. Since their feminine gender is not known, it is not provided here. As soon as it is known it will be appended.

1. Rajadhyaksha
2. Kavdi
3. Bhise
4. Dhannaita
5. Gullgulle
6. Kamte
7. Kakadda
8. Yarim
9. Mora
10. Bhemde

11. Brahmo
12. Kenkare
13. Pai
14. Ambe
15. Gaithonde
16. Karnika
17. Kudva
18. Surana
19. Sinari
20. Gade

21. Ladd
22. Nayak
23. Dhame
24. Vaidya
25. Dange
26. Rannasura
27. Amvala
28. Godambe
29. Surasure
30. Gide
31. Bhandari
32. Wagle
33. Dhume
34. Regge
35. Koibule
36. Kanvind
37. Bhanni
38. Ghode
39. Rou
40. Hegde
41. Kaisare
42. Telang
43. Navi
44. Vamde
45. Mahatme
46. Pinge
47. Keer
48. Baradda
49. Samve
50. Keni
51. Kapdi

52. Khode
53. Dhempe
54. Pathaki
55. Bichu
56. Budukule
57. Achamani
58. Chitnis
59. Sardeshpande
60. Khasnis
61. Nerulkar
62. Gotiparekar
63. Kelkar
64. Bambadekar
65. Padgaunkar
66. Eksambhekar
67. Nirokhekar
68. Saraf
69. Keertani
70. Sagire
71. Kani
72. Pandita
73. Chube
74. Prabhu
75. Mahajan
76. Najara
77. Velangi
78. Tillame
79. Sinkar
80. Kinare
81. Matkare
82. Saamant

- | | |
|-----------------|--------------------|
| 83. Bavdekar | 112. Kulkarni |
| 84. Kantak | 113. Nadkarni |
| 85. Gunaji | 114. Tendulkar |
| 86. Donde | 115. Kerkar |
| 87. Ramayani | 116. Khadkul |
| 88. Bonse | 117. Kundaikar |
| 89. Dangar | 118. Dabholkar |
| 90. Shenavayee | 119. Punekar |
| 91. Kakhardande | 120. Divekar |
| 92. Kamtha | 121. Keshkamta |
| 93. Sabnis | 122. Bhandarkar |
| 94. Gaddai | 123. Bhale |
| 95. Sambhari | 124. Parabh |
| 96. Sukhtankar | 125. Pingal |
| 97. Amjagamkar | 126. Acharya |
| 98. Wangde | 127. Manage |
| 99. Desai | 128. Dhonde |
| 100. Gottoskar | 129. Fadnis |
| 101. Khadi | 130. Haldavnekar |
| 102. Divadkar | 131. Aamvanekar |
| 103. Shivkamat | 132. Borkar |
| 104. Kavatkar | 133. Janvaskar |
| 105. Mahame | 134. Deshpande |
| 106. Potdar | 135. Nadgowda |
| 107. Sokhani | 136. Patulkar |
| 108. Bhat | 137. Pagnis |
| 109. Kodnis | 138. Sankhlekar |
| 110. Kabadi | 139. Karande, etc. |
| 111. Joshi | |

It has been seen in rulings / lessons as unions that are formed by joining two names such as paiprabhu, paikamath. Among *vaidiks*, there are names of dignitaries and teachers such as *bhatu* (*bhatni*), *acharya* (*acharyani-acharni*), *puraniku* (*puraniki*), *joshi*, *joishi* (*joishini*), *apadhani*, *shrotriyu*, etc.

It is impossible now to determine the meanings and origins of these names. I have received the information that the great respected Dr. Ramakrishna Gopal Bhandarkar has written the root meanings and others of these names. As soon as the information is received, shall let you know.

As the names such as *acharya*, *bhat*, *apadhani*, *puranik*, *joishi*, etc. can be acquired through learning; the venerable *Swamis* who are authorities in spiritual matters used to give these honorary names to disciples through examination of their eruditeness.

Commonly, the rank names for the *vaishyas* (*vaniyas*) who speak Konkani language are *shetti*, *chetti*, etc. From about 50 years ago from now, some of them has accepted names such as *Prabhu*, *Kamath*, *Naik*, etc. Most of them are in *British Malabar*.

It has been shown above that the name *shenvayee* is being used as sect identity. Similarly, *Gowda* also is being used.

In the 96 villages, as they were engaged in different occupations, as the jobs in earlier times were allocated based on family inheritance, as for self-protection due to the absence of *kshatriya* kings most of the time, the *Konkana Brahmins* like Kerala *Brahman* earned livelihoods (through *Kshatriya* work), these names (surnames) should have been their rank names. The names such as *Bhandari*, *Khajanji*, *Pai pathi*, *Rajadhyaksha*, etc., are strengthening the above assumption.

1. (ga) The names found in ancient accounts

The places where *Karnatak* language is prevalent, the names *Gowda Sarasvata Konkana Brahman* and *Gowda Sarasvata Konkana Brahman* are found. In the government

records of British Malabar, the names *Gowda Sarasvat Brahman* and *Konkana Brahman* commonly will be seen. In some older accounts of *Thiruvithancore*, the names such as *konguni*, *kongini Brahman*, *konkanastha Brahman* or *kongini pattar* are seen.

2. (ka) The language spoken by *Konkana Brahmins*

Commonly, the language spoken by *Konkana Brahmins* is called Konkani language. It would be justifiable to call it as *Gomantaki*. Many great people are considering this as a branch of Marathi (*ngmrimesha*) language. In the census report of 1901 of Kochi, this opinion is emphasised. This opinion is similar to the baseless opinion of some great people who argue that Malayalam language originated from Tamil. Considering it as unnecessary to explain about the baselessness of this opinion, only important matters are referred here.

Once upon a time Sanskrit language was being spoken everywhere. When the non-Aryan Hindus began to speak this language, as it has become difficult for them the pronunciation of consonants in Sanskrit, either they discarded completely some of the phonemes or by applying other phonemes in place of it, the Sanskrit ended up as something different and became a new language. The changes that happened to Sanskrit in course of time can be determined from the respective contemporary texts. In *Vedas*, big differences can be seen in language of *Samhita* and *Brahmanas*. Similarly, language distinction can be seen in *Brahmanas* and *Sutras*. The language of the *Itihasa Puranas* is very much different from *Sutras*. The works of great poets like *Kalidasa* are very much distinct from works of people such as *Vyasa*. Is it not very much diverse, the descriptive prose by *Subandu*, *Bana*, *Dhandi*, etc., from the *Panchatantra* texts? The poems that are entwined in the scriptures of Buddhists are called *Gatha*. The language of these *Gatha* is distinct from the conventional Sanskrit.

The language that was in practice among ordinary people was commonly referred as Prakrit. The most ancient form of this *Prakrit*

is *Pali*. The scriptures of the followers of Buddhism at *Sinhala Island*, is found to be written in *Pali* language. There are very much similarities between this *Pali* and *Gatha* language. From this *Pali*, *Magadhi* came and from *Magadhi*, *Ardhamagadhi* emerged. The *Prakrit*, which *Brahmans* have been using in poems and others had peripheral differences such as *Maharashtri*, *Shauraseni*, *Magadhi*, *Saurashtri*, *Vaidarbhi*, etc. As only the language that are used in created texts based on the grammars developed by people such as *Katyayana*, *Vararuchi*, *Hemachandra*, etc. are said to be *Prakrit*. Those languages that were practiced allover without following those grammars had the name *Apabhramsa*. It is from *Vaidarbhi*, the present Marathi is formed. It can be proved from many indicators that Konkani language is emerged from *Magadhi* and *Apabhramsa*. It is justifiable to have in their language some qualities of the language of *Trihotrapura* as *Konkana Brahman*s have come from *Trihotrapura*. It is verily the ancient *Maithili* kingdom that became *Magadh* state in course of time. *Trihotrapura* was on the south of *Magadh* region. Therefore, there are strong reasons to assume that in Konkani language there should have words and suffixes from *Magadhi* as well as *Maithili*. But, the languages that grow unfettered without any literary norms, when come in contact with refined classical languages, and when these refined languages are used by governing officials, the linguistic science indicates that it is beyond doubt that unreformed languages becoming insignificant, move from the earlier form and become completely atypical. Therefore, even though there can be vast difference between the *Maithili* language used in *Trihotrapura* now and the Konkani language, when the words and suffixes that are common in *Maithili* and Konkani, but are not in Marathi are observed, the link between them (Konkani and *Maithili*) is proved. Modern languages that are originated from the ancient *Prakrit* have phonetic similarity, similarity in word affixes, and congruence of grammatical usages. Even then, as there are distinctions among

themselves in some little matters, the linguistic science considers them as separate languages, so too Konkani language may be acknowledged as unique language. Since it has grown with Marathi language for a long time, similarities to it (Marathi) has occurred to the Konkani language. In many matters, still there are marked differences between these two languages.

As the 'a' at the end of masculine Sanskrit, words changes to 'O' or 'u' in *Prakrit*, in Konkani language too, same form is assumed. 'u' is very much in practice in *Magadhi* and *Apabrahmsa*.

Sanskrit	Manushya:	Mayoor:	Vriksh:	Deep:	Gour:	Kal:
Prakrit	Mannusso	Moro	Rukko	DeeO	Goro	Kalo
Konkani	Manushyu	Moru	Rooku	Deevo	Goro	Kallo
Marathi	Mannus	Mor		Deep	Gora	Kalla

In plural forms of words with 'u' stems*, 'a' comes i.e. manushya, mor, veer, shoor, rook, veg. In words with 'o' stem (end vowels), 'e' appears i.e. Deevo-Deeve, gore, kalle, dolle, polle, valle, ghode, chede. The 'm' stem in neuter gendered Sanskrit words ending with 'a', 'm' disappears and only pure word without declension remains.

Sanskrit :	Vanam - jnanam - jalam - graham - kulam - thrinam- dhanyam - vasthram - visham - mamsam
Konkani:	Van - jnan - jal - grih - kul - thrin - dhanya - vastr - veesh - mams

Even though there is no difference in the letters of these neuter words, there is difference in the 'udata' sound at the end of the words.

Singular:	van - jal- ghar - kul - thann- dhanya - vastra - veesh - mams
------------------	--

* name before marriage

Plural: van – jal- ghar – kul – thann – dhanya –
vastr – veesh – mams

The singular terms all have *Vedic* accents. In plural terms, the *udata* in singular form will have *anudata* (_), and sometimes in place of *svarita* (||), *udata* will come. As the words 'aa' stem are feminine, the singular forms are same as in Sanskrit.

In plural forms, 'o' stem will come in the place of 'aa' stem.

Singular: Ajna – Katha – Kanya – Kshama – Bharya –
Malla – prabha – vritha

Plural: Ajno – katho – kanyo – Kshamo – bharyo,
bailo – Mallo – prabho – vritho

In words ending with 'ee' also follow the same rules.

Singular: Nadee – Kumaree – Jananee – patnee –
dasee – mushtee

Plural: Nadiyo – Kumaryo – jananyo – patnyo –
dasyo – mushtyo

There are some anomalies to this. The singular and plural of words with 'u' and 'r' stem have same forms.

Now, there is no difference between the fourth (dative) and second (accusative) *vibhakti*. For both 'k' is the suffix *Ramaak, janaak*. In plurals, in front of 'k' sound, 'n' letter will come as addition. When it joins with 'k' it becomes 'nga' sound. Example, *Devak – Devank, ramank, janaank*, etc. It is very clear that this form is made from appending 'k' to Sanskrit's second (accusative) *vibhakti*. In Prakrit, there is no fourth (dative) *vibhakti*. Instead of that, sixth (genitive) *vibhakti* is used. For example, *sampadam na aragamannassa kaham vinnakaredi (Shakuntalam II)* (Gamannassa = gamanaya).

In a very old Konkani translation of *Gita*, in order to show the meaning of fourth (dative) *vibhakti*, appending an unchanging word (*avyaya*) 'satti'* to the sixth (genitive) *vibhakti*, a translation is

* *satti* is a Marathi word.

made. *Thasmai* = *thajasaatti*. Since, 'ka' is suffix for fourth (dative) *vibhakti* in Dravidian languages, following these languages; 'nga' has become an affix to second (accusative) and fourth (dative) *vibhakti*. Since it is single form for these two *vibhakti* in one's language, without knowing the difference of second and fourth *vibhakti* of Malayalam, Konkana Brahmans are using fourth (dative) *vibhakti* for both. In Sanskrit, the 'in' sound that comes in the third (instrumental) *vibhakti* of singular form of names with 'a' stem will come all over Konkani language.

Example: *shradhen*, *bhaktheen*, *dayen*, *pretheen*

In words with 'a' stem, dropping of the vowel 'e' happen and the 'a' at the end becomes long (*dirgha*). Rama + in – Ramaan, janaan, manushyaan. In Sanskrit, the third (instrumental) *vibhakti* of a plural as 'dhis' will become 'him' in *Prakrit*, and in Konkani, only 'e' remains. 'i' suffix is appended to the singular form. *Vrikshaan* + *i* = *vrikshani*, *ayudhani*, *vanani*, *janani*, *devatani*, *deveeni*, *mavani*, *mayyani*, *cherduvani*. There is no fifth (ablative) *vibhakti*. In order to show fifth (ablative) *vibhakti*'s effect, terms such as *sakkunu*, *thakkunu*, *passunu*, *pasavath*, etc. is used along with sixth (genitive) *vibhakti*. *Devalasakkunu*, *gavasakkunu*, *thajjapasunu*, *mejjepasavath*.

1. The sixth (genitive) *vibhakti* will get a strengthened form by elongating the vowel at the end of the root name. This kind of form will be used in the former part of the word compound.

For example,

Ramasya putra	<i>Ramaaputhu</i>
Hare: putra	<i>Hareeputhu</i>
Vrikshasya phalam	<i>rukkaaphall</i>
Valya: parnam	<i>vallee paan</i>

2. The suffix 'sya' of sixth (genitive) *vibhakti* in Sanskrit, has become as 'ssa' in *Prakrit* and resulted as 'cha' consonant in Konkani language. As it has become a compound suffix now,

there is no sixth (genitive) *vibhakti* in Konkani and modern *Prakrit*. In order to get apposition to the subject, 'cha' consonant is added to the noun.

Mantrasya Jap: (Masculine) - *Mantra cho japu,*
Lokaa cho swami

Mantrasya aavrithi: (Feminine) - *Mantra chi avriti,*
Loka chi Avsu

Devasya dhyanam (Neuter) - *Deva che dhyan,*
Rukka che savatt

3. A form is acquired by changing 'sya' to 'thya', then 'tha' phoneme getting 'la' form as direction (possessive case).

Guroradesh: *Gurulo adeshu* *Devalo kopu*
(Masculine)

Raja Ajna *Rayalee Ajna* *Devalee preethi*
(Feminine)

Shatrormaranam *Shatrule marann* *Devale ghar*
(Neuter)

In the 2nd section, for the plural form, a nasal sound 'ng' will come as infix before the suffix 'cha'. *Manthrancho japu, manthranchi avriti, and rukkanche savatt.*

In 3rd section, 'nge' phoneme will come before 'la' suffix for plural forms.

Gurungelo adeshu
Rayangele ajna
Shatrungle marann

(1). In seventh (locative) *vibhakti*, as a representation for within, 'anthu' (inside) suffix will be added. *Devanthu, jananthu, nadenthu, betheenthu, gharanthu, gurunthu, pitranthu, gayinthu*, etc. In the above examples, it can be seen that 'a' vowel of the 'anthu' suffix is dropped (*ratreenthu, bandhunthu*)

- (2). In *Rig Veda*, in order to show the meaning of seventh (locative) *vibhakti*, along with sixth (genetive) *vibhakti*, 'pari' suffix will be added. In 'parvathasyapari', 'parvathasya' is parvathache, and 'pari' will change to 'ari'. Parvathaa + ari = parvathari, gharacheri, rathacheri, amcheri, etc.
- (3). Seventh (locative) *vibhakti* will be formed by dropping 'cha' suffix. gharari, mukkari, therari, etc.
- (4). The suffix 'madhye' or 'madhe' will be for sixth (genetive) *vibhakti*, and the seventh (locative) *vibhakti*, bhithari (abhyanthare) will be added.

Amche madhye, janache madhye

Amche bhithari, loka bhithari

Verbs

In *Vedic Sanskrit*, the verb roots ending with *r* (ऋ) such as *karthr*, *bhokthr*, etc. are used as singular present tenses. These forms will be used in the three grammatical persons in single form. The end vowel of the first person (*uthama purusha*) will become nasal consonant.

Person	Verb	English
<i>Hav</i>	<i>Kartha</i>	I do
<i>Tu</i>	<i>Kartha</i>	Thou dost
<i>Amhi</i>	<i>Karthati – karthav</i>	We do
<i>Thumhi</i>	<i>Karthati – karthas</i>	Ye do
<i>Tho/thee/theng</i>	<i>Kartha</i>	He/She/ It does
<i>The/thyo/thye</i>	<i>karthati</i>	They do

The 'kta' suffix as past participle will be used after loosing the significance of past tense. As these (*nishta*) affixes are mostly used in passive voice, suffix (*nishta*) of the transitive verbs will be logically linked to the subject in third (instrumental) *vibhakti*, and the suffix of the intransitive verbs will be appended to the subject in first (nominative) *vibhakti*.

Konkani	:	<i>Hangv vananthu gello</i>
Sanskrit	:	aham vane gathaha
English	:	I went into the forest
Konkani	:	<i>Haveng kelleng</i>
Sanskrit	:	Mayaakritam
English	:	It was done by me

The 'tha' consonant in the suffix 'ktha' will change to consonant 'la'. It forms the following suffixes.

Masculine

Singular	:	lo, <i>marlo</i> , <i>chorlo</i> (chorithaha), <i>gello</i> (gathaha), <i>padlo</i> (pathithaha) <i>Hangv gello</i> (aham gathaha)
Plural	:	ling, <i>marling</i> <i>Amhi gelling</i>

Feminine

Singular	:	li, <i>marli</i> <i>Hangv gelli</i> (aham gathaa)
Plural	:	lyo, <i>marlyo</i> <i>Amhi gellyaying</i>

Neuter

Singular	:	leng, <i>marleng</i> <i>Teng gelleng</i> (tat gatham)
Plural	:	ling, <i>marling</i> <i>Thani gelling</i>

An agreement in case will be formed along with action to the suffixes of the transitive verbs, *raman bannu marlo* = Ramenna bannaha maarithaha / kshipthaha. *Kanmaran rooku kaththarlo*, = kanma kaarena vrikshaha kartharithaha / chinnaha.

If a noun that is a subject in masculine singular form, even though it should have been in first (nominative) *vibhakti* according to regular rules, it will appear in second (accusative) *vibhakti*.

Ravannan seethek chorli = Ravannena seetham choritha.

As there is no passive voice in *Dravid* language, this flawed usage got established in the language through the blend of *Dravid* and Sanskrit usage. When Sanskrit is being translated, intellectuals somehow make it quirkly.

Ravannaan / Ravannaa nimithaan seetha apahrith jaali

Raavannena / Ravannasya nimithena Seetha apaharitha jathaaha
= *adhul*

Some people use *Dravid* 'padu' (Malayalam = *pettu*) root verb.

Ravanna nimithan

Seetha apahar padlee

Ravannasya nimiththena

Seetha apaharam praptha

Verb roots

The section of rules of formation of tenses depends on the grouping of *set* (सेट्, with *it*), *vet* (वेट्, optional *it*), and *anit* (अनिट्, without *it*). In Sanskrit grammar, as it is most difficult to make the verb roots to *anit* (अनिट्, without *it*), konkani language has provided easier rules for verb tense formation. In order to form future tense, the suffixes such as 'lo, li, le' is appended to the present tense. The 'tha' of present tense will be enhanced much.

	Masculine	Feminine	Neuter
Singular	<i>Karthlo</i>	<i>Karthli</i>	<i>Karthle</i>
	<i>Vathlo</i>	<i>Vathli</i>	<i>Vathle</i>
	<i>Padthlo</i>	<i>padthli</i>	<i>padthle</i>
	<i>Uttama purusha</i> (First Person)	<i>Madhyama purusha</i> (Second Person)	<i>Napumsaka purusha</i> (It)
Plural		<i>Karthling</i>	<i>Karthleng</i>
	<i>Karthlo</i>	<i>Karthling</i>	

Subjunctive Mood (*Sambhavaka Prakaram*)

	Singular	Plural
First Person (<i>Uttama Purusha</i>)	<i>Kareen, vachaan, padan</i>	<i>Karung, Vachung, padung, Marung, Sodung</i>
Second Person (<i>Madhyama Purusha</i>)	<i>Kareeth, vachath, padaath</i>	<i>Karmaathi, padsaathi, marsaathi</i>
Third Person (<i>Prathama purusha</i>)	<i>Kareeth, vachath, padaath</i>	<i>Kartheeth, padtheeth, martheeth, sodtheeth</i>

The word form such as *karshi*, *padssi*, *vassi* (*vachsi*), *marshi*, *chorshi*, *kadssi*, etc., are equivalent to subjunctive mood (*latt*) of Vedic Sanskrit.

Imperative Mood (*vidhayak prakaram*)

1st Person Singular: *Koruvhen* (*karvhaain*), *vachvhain*, *paduvhain*, *yevuvhain*

1st Person Plural: *koryavhein*, *vachchavhein*, *paddyavhein*, *sodyavhein*, *venchuyavhein*

2nd Person Singular: *Kari* (*karuhi*), *vach*, *padd*, *sodhi* (*shithalayahi*), *marr* (*mrityasva*), *Yo* (*aaihi* = *eni*), *dee* (*dchi*), *pee* (*piba*)

2nd Person Plural: *karathi* (*kurutha*), *vachchathi*, *paddathi*, *marrathi*, *eyyathi*, *diyyathi*, *piyyathi*

3rd Person Singular: *karo* (*karothu*), *paddo*, *vachcho*, *soddo*, *choro*, *evvo*, *deevo*

3rd Person Plural: *Karothi*, *paddothi*, *vachchothi*, *soddothi*, *morrothi*, *evothi*

Optative mood (*anujnayakam*) (agreement)

As the word forms such as *Koryyeth* (*kriyeth*), *vachyuyeth*, *podyeth*, *venchyuyeth*, *dhanvyeth*, etc., are in passive voice, their respective expressions will come in third (instrumental) *vibhakti*.

Participles**Incomplete Predications in Present tense***Masculine*Singular: *Vaccho, Korcecho, Marcecho, sodccho, Khavccho*Plural: *Vacche, Korceche, Marcche, Sodcche, Khavcche**Feminine*Singular: *Vacchi, Korcechi, Marcchi, Sodcchi, Khavcchi*Plural: *Vacchyo, Korcechyo, Marcechyo, Sodcchyo, Khavcchyo**Neuter*Singular: *Vacche, Korceche, Marcche, Sodcche, Khavcche*Plural: *Vacchi, Korcechi, Marcchi, Sodcchi, Khavcchi***Incomplete Predications in Past Tense***Masculine*Singular: *gellolo, kellolo, marllolo, sollolo*Plural: *gellele, kellele, marllele, sollele**Feminine*Singular: *gelleli, kelleli, marlleli, solleli*Plural: *gellelyo, kellelyo, marllelyo, sollelyo**Neuter*Singular: *gellele, kellele, marllele, sollele*Plural: *gelleli, kelleli, marlleli, solleli*

There is no incomplete predication in future tense. Along with the fourth (dative) *vibhakti* of a verb, and the incomplete predication in present tense of the 'aaka' root, the meaning of future incomplete predication will be shown *vhorka ascha*.

Like the 'kthua' suffix of *Prakrit*, in Konkani language also, *unu/nu* suffixes are used. *Vachchunu, maarrnu, sodnu, khavnu, podnu*, etc.

Verbs

Che - *korche, podche, kaddche, marche, soddche, lavche*

P - *karap, padap, kadap, marap, soddap, vachap, khavap*

What is seen here as 'p', in *Maithilli* language it will be seen as 'b'. This is a very useful suffix in that language.

Maithilli - Lagaab Maarab Aaeb uttab Uthrab

Konkani - Laggap Maarap Evaap Uttap Uthrap

(For many more instances of the close similarity of *Maithilli* with Konkani, See *Maithilli Language* by G A Grierson, 1882)

In terms of pronunciation, languages of Konkani, *Maithilli* and Bengali have very close similarity. As it has been established in *Maithilli* and Bengali to sometimes pronounce 'a' stems with 'e' or 'o' stems, in Konkani language also it is established. In Konkani, as the suffix or infix of a word *velar nasal 'ng'* sounds may appear. For example, *hangv, thoong, theng, karthang, sa* (6), etc.

Konkani language is not written. There is a hearsay that our ancestors had been writing the Sanskrit scriptures in a crude form of *Karnatak* lipi called *Goa Kannada* (Goy Kamadi). One part of *Padma puran* written in this form is available with my elder brother in *Kozhikode*. I have heard, but not seen, that many documents and others written in this form are there in the collections of *Cochin Thirumala Devaswom*. A Jesuit named Fr. Estevao (*Father Thomas Stephens*) of seventeenth century has printed an account of Christian religion called '*Kristu Puran*' written in Konkani language using Roman letters. This will be soon published at *Mangalapuram (Mangaluru)*. I have heard that, on behalf of *Serampore Mission Press*, complete Bible is printed in Konkani language with *Nagari* letters. I am trying to get hold of its copy. Now, Roman and Protestant fathers in *Kannada district* have printed Konkani language literature in *Karnatak* letters.

Because there is no written practice for this Konkani language, many hindrances to prosperity has happened to this community.

Konkana Brahmins who has proficiency in English will correspond in English and others would write in Kannada, Marathi or Malayalam.

As there is not much difference in pronunciations in Marathi, *Karnatak*, Konkani, when Konkana Brahmins speak these, there may not be any faults in their pronunciation. In Kerala, their pronuncitoion of vowels, modulation, intonation, etc., are distinct from accents of native Malayalees. From pronunciation of the letters itself, it can be identified that they are not Keralites.

In *Prakrit* languages such as Marathi, Gujarati, Hindi, Hindustani, Konkani, etc. and in Dravidian languages such as Tulu, Kodagu, *karnatak*, etc., 'a' stem is pronounced in contracted manner. (If the obscure sound of 'u' in but, nut, mud, mull, etc.) In Malayalam and Tamil, the non-dental 'a' sound is generally being pronounced openly and in a contracted manner when interposed in a word. Being unaware of this difference, *Konkana Brahmins* pronounce the 'a' stem of Malayalam in a contracted manner everywhere.

According to *Panini's* phonetics, and *Rig Veda pratishakhyas*, as the 'reph' has to be pronounced acutely (*alveolar*), it will be similar to the 'Ra' (○) of Malayalam. This pronunciation is there even today, when *reph* is part of a compound letter, *kramam* = k + ra + mam.

See *Sayce's Introduction to Science of Language* (Vol. 1. P.271)

But there are several kinds of *r*, which may be classed as cacuminal, spirant, alveolar or dental, uvular or guttural, and laryngeal. The cacuminal *r* is the purest liquid *r* that we hear, inasmuch as it is wholly untrilled, and is especially common in cultivated English.

A H Sayce's *Introduction to Science of Language* P.271

In Malayalam *reph* is being pronounced as dental as well as alveolar letter (Dental *ra* or Alveolar *Ra*). This pronunciation is based on the *Taittiriya Pratishakhyas*. As this pronunciation is not there in

Konkani language, *Konkana Brahmins* generally do not mind distinct pronunciations of *ra* and *Ra*.

As there is no absolute pronunciation of *anuswara* (ॠ, *m*' stem at the end of words, eg. Ayam) in Kerala, when the aliens legitimately pronounce pure nasal ('*m*' ॠ) sound, it is uneasy for the ears of Malayalees.

Because, in *Prakrit* language the consonant '*sa*' commonly comes instead of using sibilants *sha*, *Sha*, *sa* (*Ushmas*)* distinctly, *Konkana Brahmins* uniformly use them everywhere without being aware of their differences. Most often they mispronounce the '*zha*' consonant of Malayalam.

The '*la*' stem in Malayalam is being pronounced similar to the nature of *Taittiriya pratishakhya* as lateral alveolar. According to *Rig Veda pratishakhya*, a '*la*' sound is a dental one, the '*la*' pronunciation heard in all places in north region is that of the pronunciation of the *Rigvedis*. As most of the *Konkana Brahmins* are *Rigvedis*, their pronunciation of '*la*' is also according to it. Therefore, as the '*la*' pronunciation by them is pure dental, it may be of irritation to *Keralites*. But, when the '*la*' stem is part of a compound letter, I believe that even *Keralites* pronounce dental '*la*' as '*lla*' as in *sloka*, *glaani*, and Malayalam words such as *nalle*, *allukall*, *vallare*, *vellam*, *velli*, etc. i.e. instead of '*la*' (ल), '*lla*' (ल्ल) is written. The godly term used by Mohammedians as *alla*, (Allah), *Keralites* write as '*allaa*'. The '*Allah*' pronounced by Mohammedians is in between the negation named (അല്ല) '*alla*' and the sound called '*ALLA*' (അള്ള).

In Konkani language words have accent. That, sometimes matches with the *Vedic* accent, in some occasions it remains different. As there is no convenience and leisure now, rather than showing these similarities and differences, I am retreating from it.

* sha - व , Sha = ष , Sa = स

II. (Kha) Cryptic Language

There is no common secret language that is known only to *Konkana Brahmins*. As per the context of secrecy, different kinds of languages are being created according to one's convenience. But, it wouldn't exist perpetually.

- (1) Since there are no words in Konkani language that end with consonants, some people enthrall others by disorderly pronouncing words in a sentence.

Raamu pattananthu gello	muraa uthnanattap logge
Raama has gone to the town	amaar sah nego to the nowt

- (2) Second one is fixing meaningless consonants such as ka, pa, ba, etc. in the words of a sentence.

- a. Tujha laggi sangille karya thunve kelleki?

- b. Did you do what is said to you?

1. Matukajha kalagaggika sakangikalleka kakaryaka katukavheka kakekallekakika?

2. Kadikad kayokauKadoka kawhakaatka kaiska kasakaidka katoka kayokauka?

- (3) Some people create language by changing the place of first letter of a word.

- a. Ravannan seethek vhornu lankenthu rabailli

- b. Varannan theseek rvhonu nlakenthu barailli

As most of the words in Konkani language have originated from Sanskrit language, and as most Konkana Brahmins were uneducated, in order to resolve the paucity of words, when plenty of words of the language of the region where one is living is used in situations such as trade and others. When something has to be privately communicated, there is a practice to use uncommon words that are not in ordinary practice to let others know one's thoughts. Sometimes, it is disclosed using single word or a sentence. As numbers need to be used often, the practice of using cryptic numbers

n place of real ones is shown below.

1. Ek – *kevlo, keval*;
2. Doni – *rav*
3. Teeni – *udhann*, *narla dolo* (eyes of coconut)
4. Chari- *ved* (four *Vedas*), *mancha khur*
(four legs of a cot), *pouvoon*
5. Panch – *pandav, mooll*
6. Sa – *kirangul* (little finger)
7. Sath – *pavitr* (finger on which *pavitra* knot is placed)
8. Att – *mangall* (ashta mangal)
9. Nnav – *kimmoose*
10. Dhah – *avatar, galle*
11. Ikhara – *ekadashi*
12. Barah – *dwadashi*
13. Terah – *trayodashi*
14. Chaudah – *chaturdashi*
15. Pandrah – *punnav, gallyari mooll*
16. Vees (20) – *khandi*

III. (Ka) Masculine and Feminine Names

Konkana Brahmans residing in regions such as north Karnataka, south Karnataka, Malabar, Kochi, and *Thiruvithancore*, are mostly *Vaishnavas* and a majority of those residing in other regions are *Smarthas* (*shaivas*). *Vaishnavas* are following the *Madhwa* doctrine called *Dwaita* and the *Smarthas* are following the *Sankara* doctrine called *Advaita*. Therefore, the names that are in practice among them are mostly permeated with *Hari* (*Vishnu*) and *Hara* (*Siva*). Only names among *Vaishnavas* are included here. As names of other sects mentioned in the question are not elaborately shown there and as it is difficult to determine which are the names that are rare to find among other sects, all names that are in practice among *Konkana Brahmans* are appended here.

As the credible sentences of the authentic texts such as the *ajamilopakhyanam* mentioned in 6th skanda of *Bhagavata*, 6th sloka of 8th adhyaya of *Bhagavad Gita*, *Brihadaranyaka Upanishad*'s fourth adhyaya of fourth *Brahmana*, etc, illustrates

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥
Bhagavad Gita 8.6

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति
नु कामयमानोऽथाकामयमानो योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा
उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥
(Brihadaranyaka Upanishad 4.4.6)

that the *vaishnavas* who discard their body with the remembrance of names of *Hari*, will attain *Vishnu loka*; if the names given to the infants through the naming ceremony are of *Vishnu* and *Lakshmi devi*, as these names when called regularly the remembrance of *harinama* becomes reminder equivalent to *namajapa*, as *Shri Madhwacharya* has indoctrinated that only names that reminds the lord's characteristics should be given, generally *vaishnavite Konkana Brahmans* are using verily the names of *Vishnu*. As there is no discrimination of *Hari* and *Hara* among *Smarthas*, *vaishnavite* and *saivite* names are practiced.

As it is a practice of giving grand father's name to grandson in order to prevent the oblivion of ancestor's names, in some families some names have emerged as permanent appendage.

Konkana Brahmins were followers of *advaita* doctrines. Even after becoming *vaishnavas*, based on the advices and doctrines of *Shri Madhwacharya*, the traditional *saivite* names are prevalent among *vaishnavas*.

Sometimes the *dravid* term called *appa* is found to be appended to the name of males. 'Ayya' name, the borrowed form of *Arya* term also can be seen. At the end of women's name the terms such as *bai*, *amma*, etc. are being used.

There are no specific names to sects or groups that are staying near the temples.

Even though *Konkana Brahmins* are spread across many regions, there are no significant differences in their names. There are differences only in surnames that are mentioned in the (*kha*) section of first question*. Among them, names that are used in the northern regions are distinctly shown. When these customary names are used for personal esteem, the names of different places may appear to be different. For example, instead of complete name *Ramakrishnagopala Bhandarkar*, short name as *Bhandakar* and instead of *Kashinath Triyambaka Telanga*, only *Telanga* is used. This custom is established in Malayalam also. Only terms *Sennayi*, *Kammathi*, *Prabhu*, etc. are being called. Laziness is verily human characteristic. In *Ramakrishnagopala Bhandarkar*, Ramakrishna is the actual name of Dr. Bhandarkar; Gopala is his honor's father's name. In *Bombayi* state, one's father's name is included along with surname after writing one's name. In these regions, after writing father's name, son's name is written. *Ramashenayi Harishenayi*. Here also, in order to show respect onto father, and to be informal with oneself, surname is not included after the son's name. For example, *Ramashennai hari*, *Lakshmanaprabhu madhav*.

The names that are prevalent among *Konkana Brahmins* and the phonetic differences due to the limitation of pronunciations are included below. According to the styles of Malayalam language,

* question in the Ethnographical survey.

for the names having 'a' stem in its end, suffix 'an' is added (eg. Raman, Krishnan). In Konkani language these will be ending with vowel 'u' or 'o'. Narayannu, Raamu. With reference to people other than one's sect, the usage of these names will take form as Narayana, Rama, etc.

As women cannot mention the names of their *gurujans*, the names are changed in many ways. The *gurujans* of women are husband, husband's elder brothers, husband's parents and their *gurujans* (preceptors) are the *gurus* of a woman. The names will be called by altering *Keshavu* as *bosovu*, *narayannu* as *kharayannu*, *ramu* as *bimu*, etc. Commonly; this is possible by changing only the first letters of the name. In names such as *vasudevu*, *sheshagiri*, etc., that has multiple phonemes, only a part is used for calling; *devu*, *giri*. There wouldn't be any harm to the language due to this practice. Konkani language do not change by the above mentioned practice, as the language gets altered by the custom named '*ukuhlonipa*', among the tribes named '*tapu*' in the islands of Pacific Ocean and, among the *Kafir* woman (Sayce's *Introduction to the Science of Language*, Vol. I, P. 205/206).

The custom of *tapu* among the Pacific Islanders, according to which every word which contains a syllable identical with some part of the name of the reigning chief has to be dropped or changed, is due to the belief that all things belonging to a chief are consecrated and inviolable. Since the reign of Queen Pomare *mi* has been substituted for *po*, "night," in Tahitian, and Hale tells us of this language "that its "manner of forming new words seems to be arbitrary. In many cases the substitutes are made by changing or dropping some letter or letters of the original word, as *hopoi* for *hepai*, . . . *au* for *tau*,

Similar to the Polynesian *tapu* is the Chinese custom of tabooing the elements of the reigning emperor's name, and the *ukuklonipa*, which forbids the Kafir women to pronounce a word containing a sound like one in the names of their nearest relations. Thus, "Mr. Leslie states that the wives of Panda's sons would never call him (Mr. Leslie) by his Kafir name of u' Lpondo, on account of its partial identity with that of the chief, their father-in-law.

A H Sayce's Introduction to Science of Language P.206

1. Names of Males

(a) Names of *Vishnu*

1. Keshavu
2. Narayanu, Naraynnu, Naarnnu, Naanno, Nannu, Nanni, Nannayu, Nannovu, Naran
(additions such as kamathi, shenayi, etc.)
3. Madhavu – Madho, Maddhu, Maddhaa, Maddhi
4. Govindu, Goyindu, Gondo, Gondi
5. Vishnu
6. Madhusoodhanu
7. Trivikramu – Tirivkramu – Thikkoppu
8. Vamanu – Vamoonu – Vammu – Vammi
9. Shridharu – Sirdharu, Shiri, Siri
10. Padmanabhu – Pannabu, Panna, Pattha, Pomma, Pobba, Pathanabu
11. Damodaru – Damdoor, Dammu, Damma, Dammapu
12. Vasudev – Vasthevu, Vasu, Vasappu
13. Pradyumnu
14. Purushothamm – Pursso
15. Narasimhu – Narasingu Narsingu Narsappu –

- Narasappu – Nachaa, Natchu, Natchi, Narsi,
Narshing, Narsaa
16. Achyuthu – Achuu, Achuthu, Achyuthayya
 17. Janardhanu – Janarjjanu, Jannu,
Janna, Jahnni, Jannappu
 18. Upendru – Uppa – Uppi
 19. Hari
 20. Krishnu – Kishnu, Kushtu, Kittu, Kittapu, Kutti

Ramavatar

21. Narahari – Nayya
22. Ramu – Rammu
23. Raghavu – Ragu, Raggu, Raaggu
24. Raghunathu
25. Raghupathi – Roggpathi
26. Ramachandru – Ramchoru
27. Raghavendru – Ragu, Raggu
28. (a) Seetharamu (b) Ramnathu (c) Shantaramu
(d) Kodandaramu (e) Kodandu

Krishnavatar

29. Gopaallu – Gopi, Goppi, Gopu, Goopu
30. Peethambaru
31. Gopalkrishnu
32. Balakrishnu
33. Balagopalu
34. Mukundu – Mukku
35. Lakshminarayannu
36. Venugopalu - Venu
37. Radhakrishnu
38. Harinarayannu
39. Harikeshavu

40. Vaikuntu
41. Giridharu
42. Govardhanu
43. Harinarayanu
44. Harikeshavu
45. Ramakrishnu
46. Vyasu
47. Badarayanu

Tirupathi Venkata swami

48. Venkataramanu - Ramanu, Ramnna, Ramnnu
49. Venkateshu, Venkatesu, Venkatu, Venkka, Venki,
Venkopu, Ventesu, Venkatrayu, Venkatrau
50. Venkateswaru
51. Shrinivasu - Shinivasu- Shichasu,
Sinna, Sinnu, Sinnapu
52. Sheshgiri, Sheshu, Sheshi, Sheshappu,
Shisha, Giri, Sheshadri
53. Chudalagiri - Chudlagiri, Chtta, Chddha, Chuddhannu
54. Thimmapu - Thimma, Thimarsu,
Thimmayya, Thimmannu
55. Vittallu, Vitobu, Vittollu, Vittllu, Vittu, Vitta,
Vittap, Vittallayya
56. Jagannathu - Jagga, Janni, Joggi, Joggu, Joggapu, Jogga
57. Ranganathu - Ranga, Rangappu, Rangoopu,
Rangnnu, Ranganu
58. Ananthu - Antha, Anthappu
59. Ananthanarayannu
60. Devu, Deppu, Devarsu
61. Pandurangu - Pandu, Pandrangu
62. Pundaliku - Pundirku, Punda, Pundu

63. Varadu - Varadarayu
64. Kamalakshu
65. Sarvothamu - Sarvothom, Sarva

(b) Names of *Shiva*

1. Shankkaru - Shankro - Sankro
2. Sadashivu
3. Mahalingu
4. Vishwanathu
5. Manjunathu - Manju, Mainathu, Manjaa, Manjpu
6. Ramnathu
7. Rudru
8. Mangeshu - Mangesu
9. Virupakshu
10. Ganeshu - Ganesu
11. Ganapati - Ganpati, Ganpa, Gampa, Gann
12. Vinayaku - Vinayku
13. Subrahmany - Subbrayyu, Subrayu, Subya
14. Mallpu

(c) Affiliations (*Prakeernas*)

1. Marutho - Muruthu, Marthu, Mrityu (ridiculously)
2. Devadasu
3. Ramdasu
4. Vittaldasu
5. Vishnudasu
6. Dasu, Daspu
7. Babu - Babbu - Babbani - Babblu - Babbcha - Babbu
8. Bhikaro - Bhikari - Bhiku - Bhikku - Beeku
9. Guunnu
10. Rayu, Rayya, Rayppu

Madhwavatar

11. Bheemu
12. Hanumanthu
13. Maruthi
14. Madhvu
15. Ashwathamu
16. Ashvathu
17. Nageshu
18. Nagendru
19. Nagppu - Naagu
20. Bhujangu
21. Mannku (Maannikya)
22. Dayanandu
23. Sadanandu
24. Anandu
25. Bhaskaru
26. Sooryu
27. Annappu - Annu - Anni
28. Harischandru
29. Vasishtu
30. Shuku
31. Lakshmanu
32. Bharatu
33. Shanthappu
34. Vaijappu (Vaidyapu)
35. Vaijjanathu

Female names

(a) Related to *Lakshmi*

1. Narayanni
2. Madhavi

3. Lakshmi - Mahalakshmi - Malkumi - Malkuma
4. Shridevi - Shirdevi, Sirdavi, Seeri, Sheeri,
Shiddhu, Shiddha, Shiddhamma
5. Padmavati - Padmu, Padma, Pomma, Pommani
6. Rukmini - Rukma, Rukku, Rukka, Rikkamma, Rukki
7. Radha - Radhi, Radhamma, Radhu, Radhi
8. Seetha - Seethe, Sinthi
9. Janaki - Janki, Jani
10. Krishnamma - Krishni, Kittama
11. Thulasi - Thucha, Thichi, Thuchamma
12. Kamala - Kamalavati, Kamba, Kambu,
Kambal, Kamlavathi
13. Sathybhama - Sathya, Salbhami, Bhami, Bhamu
14. Rama, Ramabai,
15. Indira , Indheer

(b) Related *Parvati*

1. Parvati
2. Bhavani
3. Durga - Dugga, Durgama, Durggi
4. Girija
5. Gauri - Gavvari, Gowrama, Gauramma, Gavru
6. Amba - Ambi, Bai
7. Mahamayi, Mammayi, Maammi, Maammu

(c) River names

1. Ganga, Gangi, Gangu, Gangam
2. Yamuna, Yamuni, Yamni
3. Saraswathi, Sappi, Sappa, Saraspathi, Sheppa
4. Bhagirathi, Bhagarthi, Bhagrathi, Bhagu, Bhagi
5. Narmada, Narmad
6. Godavari, Godhi, Godhu

7. Thungbhadra, Thungbhadri, Thumbhadri, Thunga
8. Kaveri, Kavar, Kayo, Kayakka, Kayyu
9. Kanaka
10. Netravati, Netru, Netthu, Netthi, Netamma
11. Jhanavi
12. Chandrabhaga, Chandrabhagi

(d) Name of Temples

1. Mathura - Mothura, Mothuri, Motramma, Monthuramma
2. Dwaraka - Dwaraki, Durvaki
3. Prayaga - Prayagi
4. Pandari
5. Kashee

(e) Names from *Purana Ithihasas*

1. Devaki, Devki, Devkamma, Devku, Devka
2. Rohini
3. Subhadra - Subhadri, Subbu, Subbo, Subbamma, Subbi
4. Yashoda - Yashodi, Yasodi, Yeshee, Yesu, Yeddhi
5. Draupati, Dropati, Durpathi, Duppa, Duppi
6. Savitri - Sayithri, Saithri, Saithru, Sathu, Sathi, Satthu, Sathamma
7. Shantha, Santhamma
8. Chandravati
9. Kausalya
10. Sumitra, Somitri, Somi
11. Somavati
12. Anasuya

(f) Affiliations (*Prakeernas*)

1. Marthi
2. Vittama

3. Shyamini
4. Appi, Appula
5. Sundari
6. Kalyani
7. Leelavati, Leela, Lili
8. Somavati, Somati
9. Nagam
10. Nageeni
11. Jogeeni
12. Vaijjamma (Vaidyamma)
13. Kejji, Khejju
14. Chandravati
15. Chandraleela
16. Sharada
17. Rohini
18. Prabhavati
19. Tarabai
20. Ammanni, Ammu
21. Ahalya, Halli

Among the names shown above, people of Kerala can easily decide themselves which all names are prevalent in Kerala. Therefor they are not seperated. Their uncommon names in Kerala, itself reflect that they are outlanders / aliens.

Under the influence of imitation, *Konkana Brahmans* have started to use the names that are prevalent in their places of settlement. Therefore, many names indicated in the above tables may very soon are likely to become unusable. *Saivite* ones have reached the stage of extinction.

III. (Kha) Names Given Affectionately and Ridiculously

Among the name shown earlier, those that have short form are

being used affectionately. The formal forms mentioned first are to be used in significant occasions.

Names that have ridiculous tone are not given to the children during naming ceremony. Novel, shoddy names are being created depending on the characteristics of mischievous people. Examining them here is hopeless. The synonyms of words such as monkey, frog, fox, cremation ground, dead body, etc. will be attached to a term and mocking names will be created.

During formal occassion, at the end of *Shrauta*, *Smartha* rituals, during the mandated reverence to one's preceptors, proclaiming one's *Gotra* and lineage, along with one's name appending the term '*Sharma*', and the prescribed branch of *Veda* and *Sutra*, the Sanskrit phrase '*aham bho abhivadayami*' will be declared.

For example,

*"Vatsara naidhruva kashyapeti tripravare
Kaashyapa gotra utpanna
Rigveda shakala shakhadhyayi
Ashwalayanasutranuyayi
Sheshagiri sharma aham bho abhivadayami"*

While corresponding in sanskrit, along with the term '*upahvaya*' that will be added to Affiliational (*upachara*) name, the term *sharma* will be appended to one's name. "*pradvinyupahvayaha sheshagiri sharma*".

It has been said earlier that women cannot utter their *gurujans*' (preceptors) names.

As it has been disapproved in *smriti* that the eldor son's name cannot be called, parents and brothers will not use his name. Parents may call him as '*cherda*' (child) and brothers may call *ANNA* or *anna*. The terms *ANNA* are *Karnatak*, and *anna* is Telugu (*telenga*). Both have elder brother as the meaning.

There is no hesitation for the family members to always use the names that are linked to activities.

The names given to expired children.

Masculine

Martho, Marthu
 Bhikkari, Bhikku, Beeku
 Korga, Kogga, Koggu
 Phakeeru, Dasu
 Joggi

Feminine

Marthi
 Marthula
 Korvalli
 Jogginni

There is a tradition to call the eldest son with the name of grand father (paternal) and the eldest daughter with the name of the grand mother (paternal). Their (ancestors) names will be given to a child who is born after the death of the grandfather or grandmother.

There is a practice of calling a new name to a bride who has entered her husband's home for the first time. Often, this name will be the feminine representation of the husband's name. For example, if the husband's name is *Rama*, the bride may have name such as *Seetha*, *Janaki*, *Rama*, etc. Otherwise, it may be the name of a virtuous woman in the family who has died as *sumangali* and *sampraja*, or it can be the name of deceased mother in-law or mother in-law's mother in law. This facility may have done to resolve the cultural violation that can occur to the bride's in-laws by calling her earlier* name.

IV. (Ka) Marriage

As it is a practice to give and accept a bride from own community, marrying from other sects is objectionable. There is no objection for marriage among the *Vaishnavas* and *Smarthas* described in the third question. They are also respecting the doctrines that have

* name before marriage

been objected in the *smṛiti* for marriages among identical *gotra* and *pravara*.

Konkana Brahmins are mostly *Rigvedis*, disciples of *shakala* branch, and followers of *Ashwalayana Sutra*. As it has been said in the *Purusha Sukta* of *Rig Veda* (10.90.12) that from the face of

ब्राह्मणांस्य मुखमासीद्वाहं राजन्यः कृतः ।

ऊरु नदस्य यद्वैश्यः पुच्छां शूद्रां अजायत (RIG VEDA 10.90.12)

Virat Purush, *Brahmins* came into being; so too *Konkana Brahmins* also believe with strong conviction that they too have been born from the face of *Veda purusha*. For the *Veda purusha* there is no distinct temple and others. *Virat* itself is that shrine.

Vedic Shakha (*Vedic branch*) means a compilation of hymns that are acknowledged through cultural heritage. The branch that *Shakalacharya* and the disciples of his highness are revering is called *shakala shakha* or *shakala* branch. *Shakalacharya* is a *rishi* who has created the *Pada*, *Patta* for the *Samahita* portion. Among the six *shakhas* the *Rig Veda* had, only the *shakala shakha* remains now. *Ashwalayana* is the *acharya* who created the *shrauta* and *grihya Sutras*. The preceptor of this *acharya* was the *Shaunakacharya*. *Shaunakeeya Prayoga* and *Prayoga ratnam* of *Narayana Bhattar* are being accepted as the source texts by *Konkana Brahmins*. Though *Yajnavalkya Smṛiti* is fundamental to *Brahma Yajna*, the *Acharya Swami** who has recieved *Madhwa* doctrines, has accepted, all *smṛiti* statements that are in favor of *Vaishnava philosophy* are authentic sources. The compiled texts such as *dharmasindhu*, *nirnyasindhu*, etc. are also quoted as authentic sources.

The sections 2,3,4,5 of this question do not have answers.

* *Acharya Swami* here means the *Matadhipati* of *Kashi Math Samsthan*

IV. (Kha) Marriage Restrictions

There is strict insistence that marriage must be from one's own sect. Therefore, among *Konkana Brahmins* there are no subsects formed through mixture of different sects. Though the whole community considers philandering as contemptible and sinful, it cannot be denied that some males who womanise are also there among them as in other groups. Since the progeny that is born out of this union are appended to the maternal side, it does not create a new subsect. If the accepted woman belongs to *Brahman* sect, then both will have humiliation and expulsion.

V. Intra-communal Marriage

As there are no sectarian distinctions among *Konkan Brahmins*, rich and the poor are considered equal. Marriages can only be from one's own sect. As there should not be marriages from other sects, there is no basis to create tables/lists. As there is no possibility for marriage from other clan, there is no need to compare the marriages.

There is no separations among *Konkana Brahmins* for bestowing and accepting brides. They are one community. Among members of this community alone, mutual marriages are allowed. Due to the absence of distinct sects within the community the requirement for specific eligibility / qualification to accept or gift brides, is inherently missing. As there are no sub-sects, there are no comparisons among them. Since there is no sectarian discrimination in the community, there is no hindrance for marriage faced by this community due to dignity or indignity (of members).

The difficulties of marriage are due to the excess of bachelors and dearth of qualified bridegrooms. Female births has become very pathetic (among GSBs) as the quantum of *stridhan* (dowry) is gradually increasing, as sufficient paths for livelihood and lack of ancestral wealth is absent in the society, and as the hardships faced for living are becoming manifold. As many families are destroyed due to the unnecessary and wasteful expenses during marriage

time, the Konkani language term '*vardeek*' which has the meaning as marriage, instead of invoking happiness, is commonly now used to characterize struggle being a bankrupt. In order to resolve such losses and hardships when leaders of respective regions prudently stop the unnecessary wasteful spending, reduce the marriage expenses as much as possible so that others should follow these model persons.

The cash amount called as '*varadakshina*' for male in these regions is between ₹ 100 up to ₹ 1000 is common. In one or two places it has reached up to ₹ 4000. This is among very affluent people. By getting this money, the husband would make the wanted gold ornaments for the bridegroom. Apart from this, clothing also will be given from personal account. Two superior quality apparels and two mediocre apparels suited for daily wearing; four superior quality pieces of bodice and 2-4 pieces of mediocre bodice has to be given. the father in law will give, a ring, golden *yajnopavita*, two silver vessels, *panchamudra*, a spoon for pouring *tirta*, two pairs of *soma vastra*, a head band, etc., to the son-in law. Those who do not have the capacity to give this may offer ₹ 5 to ₹ 25. Wealthy people may give ₹ 50 to ₹ 250 as cash. It is called *mantapasabha*, and in some places it is called '*sandhaku*'.

VI. (Ka) Inter-caste Marriage

As per statute, it is completely objectionable to marry from other castes. Though some people, for sexual enjoyment, are doing companionship with *sudra* women and pleasures with a prostitute secretly, it is considered as verily disagreeable according to majority opinion in the community. In the earlier times, it was a practice that those who mingled with *sudra* women, were either expelled from the community or re-admitted after being made to expiate as per the scriptural injunctions. It needs to be agreed with shame that some members (*Konkana Brahman*) in Kerala who lacked esteem of own clan had a perspective on this objectionable deed of Kerala *Brahmans* who were assuming that mingling with Kerala courtesans

is an honorable culture. The community members are dissenting this as much as possible. Among the educated class, debauchery is almost not there; among others it is very limited.

The children born through this union will be absorbed into maternal side, and this is not considered as marriage.

VI. (Kha) Marriage among Relatives

As father's brothers and their male progenies belong to same *gotra*, marriage among them is prohibited. Marrying the daughter of father's sister is not disagreeable, giving one's daughter to father's sister's son also is not disagreeable. Marrying the daughter of one's maternal uncle is not objectionable and marrying one's daughter to maternal uncle's son is also not objectionable. But, the customary practice of wedding one's sister's daughter, among *desastha* and people of Karnataka, is not prevalent among *Konkana Brahmins*. There is a belief that the match of horoscope is also not needed when wedding one's uncle's daughter as it is considered as a perfect alliance.

Though sisters belong to different *gotras*, marriage among their sons and daughters is not permitted. They are considered as one's own brothers and sisters. But, as the progenies of the daughter of a sister, begotten after getting married in a specific *gotra*, belong to other *gotra*, there is no objection for marriage among the progenies of sons of other sisters. Marriage among the progenies of daughters of these sisters is not permitted.

For an adopted son, who has born in another *gotra*, marrying (sons and daughters) from newly joined *gotra* is not permitted. Since an adopted son has all the rights of a son, the constraints of marriage of a son equally apply to him (adopted son) also.

Even though there is no objection to marry a woman to a man of other family, and marrying a woman from that other family to a man in the former family, it is not in practice to conduct their marriages simultaneously. It is unacceptable to have marriage of one's daughters or sons at the same time or same *lagnam* or same *mantapa* (auditorium). As there is canonical permission (*smriti*

sammath) to simultaneously give spinsters who are born as twins to the males who are also born as twins, this form of marriage once had took place about sixty years back. It is not possible now as this kind of occasion is uncommon. However, the giver of spinster cannot be same. Do not know what 'murappennu' is. Even though there is a tradition of making one's sister's elder daughter as wife of one's eldest son, there is no rule that it ought to be carried out.

VI. (Ga) Marriage Issues

As it is human tendency to desire that one's daughter should live in comforts and good condition, for prosperity *Konkana Brahmins* have the desire to give in marriage (daughter) to a groom wealthier than one's own family. But, when there is no other way, there is no objection to give a bride to anybody from one's own community. In this community, all are being considered as equal. There is no objection for marriage based on distinctions (among community members) in terms of position, nativity, orthodoxy, job, etc.

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6. *Sahyadrikhandam*
7. Indian Castes by Wilson and Peerson, *Bombay Gazetteer*, to be accepted with caution
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In these, history of Goa is narrated, but nowhere the plight of people is mentioned. The copies of the royal records recieved by the community is printed in *Saraswathimandala*, it has to be copied here.

|| Shubham ||

* These are the books / articles referred by M. Seshagiri Prabhu

Glossary of Names

(persons, puranic characters, places & regions)

A D Hari Sharma : A Gowda Saraswat Brahman who loved literature very much and was one of the persons who took efforts for building up *Sahitya Parishad*. With Konkani as mother tongue, he has contributed remarkably to the Malayalam language

Adi Badri : A place in Shivalik hills in Haryana. The present *Somb* river that flows through this place is considered as the remains of river *Sarasvati*

Aditi : A feminine *Vedic devata* considered as the mother of all *devatas* such as *Indra*, *Marut*, *Agni*, etc., and especially *Surya*

Adityas : It is anglicised plural of *Aditya*. *Aditya* is Sun God. The *Adityas* are sons of *Kashyapa rishi* and *Aditi*, hence they are called *Adityas*. There are twelve *Adityas* representing each month of a year and have twelve forms of *Surya*

Agastya : A prominent *Vedic rishi* whose wife was *Lopamudra*. He is a *rishi* who has propagated *Vedic* knowledge to the people of South India. *Agastya* has contributed many verses in *Rig Veda* and in other *Vedic* literature

Aghamarshana : A sage who has undertaken intense austerities. He has observed duties of *Vanaprastha* (third stage of life) in excellent manner

Agni : *Agni* is one of the five elements (*pancha dhatu*) that cause material existence in this world. *Agni* also is a prominent *devata* representing fire and heat. All the *devatas* can be propitiated through oblations into *Agni*

Agra : A city in Uttar Pradesh on the banks of *Yamuna*. Its name is from *Krishna's Agravanam*. *Saraswat Brahmanas* are assumed to be settled here

Aja ekapad : A *Vedic devata* and one of the *rudras* mentioned in *Rig Veda*, who is represented by a goat's body with only one leg

Alappuzha : It is a town and district of Kerala, also known as Alleppey. It is considered as the 'Venice of the East'. There are two Konkana Brahman settlements in that town and the renowned *Ananta Narayanapuram* temple is located here

Anantashayanam : Another name for the city of Trivandrum or *Thiruvananthapuram*, as the lord of the city is in *Anantashayana* (eternally reclining) posture. There is a small settlement of *Konkana*

Brahmans in this city

Andhra Pradesh : A state in the South east side of Indian Peninsula adjacent to Tamilnadu. Telugu (a classical language) is widely used language there. Cities such as Vishakhapatanam, Rajahmundry, Tirupati, etc. are in this State and *Seshagiri Prabhu* had employment as a Principal of a Training College in Rajahmundry. Earlier there was very less settlement of *Konkana Brahmins* in this state

Anga desa : A region to the east of *Magadh* i.e. most part of the north West Bengal. River *Champa* separated *Magadh* and *Anga*

Angiras : It is same as *Angirasa*

Angirasa : A *Vedic rishi* of much significance as he is a teacher of divine knowledge, and a mediator between *Devatas* and humans. Though his name does not appear in *Saptarishi* group, he is counted as equivalent to them. His name appears in many lineages and *pravaras* such as *Bharadwaja*, *Gautama*, *Gargya*, etc.

Aparanta : It is same as *Aparantaka*

Aparantaka : A region in the west coast of India. It includes Gujarath and *Gomant* (Goa). It is assumed that *Aparanta* was the earlier name of Konkan region. It is also considered as a language spoken in north Konkan belt.

Apararka : He was a ruler belonging to *Silahara* dynasty of north Konkan regions. He belonged to 11th century AD and was a Sanskrit scholar who authored a text called *Yajnavalkya dharmashastra nibandha* based on *Yajnavalkya smriti*

Apaya : A river that is mentioned in *Rig Veda* as part of *Saraswati* basin

Apnavana : A *Vedic rishi* and son of *Chyavana rishi* and *Sukanya*. He is also referred as *Apravana*, *Apnuvana*, *Atmavana*, *Aplavana*, etc.

Aradhana : It is a Sanskrit term which indicate the process of honoring, respecting or propitiating a deity, *devata*, god or a venerable person

Archananasa : He is a *Vedic sage* born in the lineage of *Atri rishi*

Arjeekiya : One of the nineteen rivers that is mentioned in *Rig Veda* (10.75.5/6). Scholars suggests that Haro river in the Pakistan is the remains of this river

Aryama : A *Vedic devata*, the third son of *Aditi* (mother of *Adityas*, suns) and this *devata* signifies as a friend, or partner

Ashwalayana / Ashwalayanacharya : He was a disciple of

Shaunakacharya and has authored *Shrauta & Grihya sutras*. *Konkana Brahmins* follows this *Acharya* in their religious conduct

Ashwathama : The son of *Drona*. He fought battles and is a *chiranjeevi* or eternal personality

Ashwins : It is anglicized plural form of *Ashwin*. They are two Vedic *devatas*, and also called as *Ashwini kumaras*. They are considered as the gods of medicine, youthfulness and well being. Their individual names are *Nasatya* and *Dasra*

Asikni : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5 /6). Chenab river located in Punjab is accepted as this river

Astika : He is a *rishi* and son of *Jaratkaru* and goddess *Manasa*.

Atreya : A sage belonging to the lineage of *Atri rishi*. He was a great *Ayurveda* researcher and wrote a *samhita*. He had six disciples who established distinct schools of *Ayurveda*. The sage belonged to the *Takshasila* of *Gandhar* region (now in Afghanistan).

Atri : He is one of the seven first-born *rishis* (*Saptarishis*) and is a seer of *mantras* related to *Agni* and *Indra*. His wife is great *Anasuya* and his three sons are *Durvasa*, *Dattatreya* and *Soma*.

Avatsara : A Vedic *rishi* who has a *sukta* to his credit in 5th *mandala* of *Rig Veda*. He is one of the sons of *Kashyapa rishi*

Ayodhya : A city in Uttar Pradesh on the banks of river *Sarayu*. It is the birth place of Lord *Rama*, an avatara of *Vishnu*. This city has another name *Saketa*

Bacchanna : Exact reference to this king is not traceable. It is *Wodeyar* assumed that he is one of the kings of *Vijayanagara* empire belonging to 14th century AD

Balchappar : It is a village in the district of *Ambala* in Punjab. *Sarasvati* river appears here

Balgaum : A town/city in north Karnataka. Also known as *Belgam*. Its current official name is *Belagavi*. There is a settlement of GSBs in this city

Bana : See *Bana bhatta*

Bana Bhatta : A 7th century Sanskrit prose writer, poet and the author of *Harsha Charita*

Barakhera : It is same as *Enna Barakhera*

Barbara : It is one of the regions of *Saptakonkana* (seven Konkana regions). Its location is not identified by the scholars yet

Baroda : Also known as *Vadodara*, is a city in the state of Gujarat and it was once a small kingdom. *Smartha* Konkana Brahmans have settled in this region

Behar : It is the name of a region in Bihar. As it had innumerable '*vihars*' or monasteries for Buddhist monks, the place is called *Behar*. The Sanskrit term *Vihar* is transformed to *Behar* and later to Bihar, a state in eastern India

Belgam : A town/city in north Karnataka. Also known as Belgaum. Its current official name is Belagavi. There is a settlement of *Konkana Brahmans* in this city

Bengal : A region on the north eastern side of India having a distinct culture and history. The ancient regions of *Anga*, *Vanga*, *Gauda*, *Suhma*, etc. belonged to this subcontinent. Most of the *Pancha Gowdas* originated near this region

Bhaga : A *Vedic devata*, one among the *adityas*. He is the god of wealth, prosperity and goods needed in life

Bhageerati : 1. A general name of river *Ganga* derived from king *Bhageerat*. It flows west to east and joins in the sea. 2. A major source stream for river *Ganga*

Bhandarkar : See Dr. Bhandarkar

Bharadwaja : A *Vedic* sage and son of *Brihaspati*. It is also name of a *gotra* and belongs to one of the *dasa-gotra* (ten gotras) of Konkana Brahmans

Bharat / Bharata : It is the name of India from olden times. It is one of the 7 continents of *Jambudvipa*, according to *Sanatana dharma* Cosmology i.e., *Bharatakhanda / Bharatavarsha*

Bharati : Another name of *Saraswati*, meaning goddess who creates brilliance

Bhargava : Another name of *Parasurama* indicating relation to *Brighu rishi*

Bhargava Rama : Another name of *Parasurama*, the 6th avatar of *Mahavishnu*

Bhavanipur / Bhavanipura : A village in Nainital district of Uttarakhand

Bijapur : A city in north Karnataka established by *Kalyani Chalukyas*. Its original name was *Vijayapura* (city of victory). GSBs had settled in this city

Bombayi : An archaic name for Mumbai city, often used by *Konkana Brahmins*. This city has one of the large settlements of *Konkana Brahmins*

Brahma : A Sanskrit term having many meaning. Here, it is the supreme being. Among *Konkana Brahmins*, a bridegroom is considered as the representation of *Lakshminarayana* at the time of marriage

Brahmavar / Brahmavara : A small town on the coastal Karnataka located in north of Udipi town. A river that flows near this town is also called *Brahmavar river*

Brahmavarta : Ancient texts say, it is an expanse of land that is between the rivers *Sarasvati & Drishadvati*. It is believed that all good people are born in this region

Brhaspati : A *Vedic* sage who is the preceptor of *devatas* (gods); he is revered for his deep learning and sharp intelligence

Brighu : One of the seven primordial *rishis* (*saptarishi*). *Rishi Jamadaghni* belongs to the lineage of *Brighu*. He was the propounder of predictive astrology. *Brighu* is associated to many important episodes in *Puranas*

Bukka Raya / Rayar : Same as *Bukka Mahipala*

Bukka Mahipala : He was a king of *Vijayanagara* empire and is considered as its establisher. He ruled it from the year 1370 to 1381 AD. Also known as *Bukka Raya*

Calicut : It is the anglicized name of the city of *Kozhikode* in Kerala

Canara : The term indicates coastal regions of Karnataka state

Cape Comorin : It is the name given to the southern most town "*Kanyakumari*" in Indian peninsula, by the Dutch, in 16th century

Chaleur : According to *Seshagiri Prabhu*, this is a village where river *Sarasvati* disappears after appearing at holy *Adi Badri*

Chanda : An ancient scholar and a *Prakrit* grammarian who wrote *Prakrita Lakshanam*. Scholars have not identified his period; it is assumed that he was contemporary of *Jain Mahavira*

Chyavana : He is a *rishi* and son of *Brighu maharishi* and has references about him in *Rig Veda*. The popular ayurvedic tonic *Chyavanaprasha* is created by this *rishi*.

Dadhicha / Dadhichi : He is one of the important *rishis* of *Vedic* lore. This *rishi* has sacrificed his life for the protection of *devas* and *rishis* from

the demon *Vritra*. The bones of this *rishi* were used to create a weapon named '*vajra*' to kill the demon *Vritra*. *Sarasvata rishi* who guided the *Gowda Sarasvat Brahmins* is considered as a son of *Dadhichi rishi*

Dakshina kannada : This is the southernmost coastal district of Karnataka which comprises of taluks such as Mangalore, Ullal, Mulky, Moodabidri, Bantwal, Sullia, Belthangady, Kadaba, and Puttur.

Damodar : It is one of the names of Lord *Krishna* or *Vishnu*. It is also one of the *Kuladevatas* of *Konkana Brahmins*

Dandakaranya : A forest in the hilly south-east Chattisgarh, i.e. abode of *Dandaka* demon. In *Ramayana*, this is the place where *Shurpanakha* encountered *Rama*, *Lakshmana* and *Sita*. The forest range extends upto Nashik, in Maharashtra

Dandi : A 7th century Sanskrit grammarian and author of many romantic works in prose form. He is from *Vidharbha* region. He is also known as *Dandin*

Danvers : It is *Frederic Charles Danvers*. He was a British official who maintained public records of India in the 19th century. Though an engineer, he played the role of a historian and has written many books. One of his books is "*The Portuguese in India*" written in two volumes, was referred by M Seshagiri Prabhu

Devaki Krishna : It is one of the *kuladevatas* of *Sarasvat Brahmins*. *Devaki* and a cute little *Krishna* on her lap jointly represents as a *devata*. *Konkana Brahmins* belonging to *Atri gotra* (Prabhu) and *Kashyapa gotra* (Prabhu) are *kulavis* to this *devata*

Devarata : A *Vedic rishi*, whose name was *Sunashepa*, before becoming a *rishi*; he was king of *Mithila*. *Vishwamitra* saved him from a crisis and changed his name

Dowson : *John Dowson* is a 19th century English orientalist and professor at the University College, London. He was a scholar in Indian History and about Hinduism. He was in India much of his life and one of his major work is *History of India as told by its own Historians* published in eight volumes based on the contributions of Miers Elliot

Dr. Bhandarkar : The full name of this scholar, orientalist and a social reformer was *Ramakrishna Gopal Bhandarkar* (1837 -1925). He has authored a book named '*Early History of the Dekkan*' and was a *Gowda Sarasvat Brahman* born in Konkan region. The *Bhandarkar Oriental Research Institute* in Pune is named after this scholar

Dr. Gundert : Reverend. Dr. *Hermann Gundert* (1814 – 1893) was a German missionary, scholar and a linguist. Most of his life was in Kerala, especially at *Thalassery*. He has authored many books relating to Kerala & Malayalam. Dr. *Gundert* has been assumed to be the author of English translation of '*Keralolpathi*'

Dr. Ramakrishna Gopal Bhandarkar : See *Dr. Bhandarkar*

Drishadvati : It was a river which originated from Himalayas and was a tributary of river *Sarasvati*

Dritarashtra : He was the king of *Kuru* dynasty which had the capital at *Hastinapur*, the husband of *Gandhari* and father of *Kauravas*. He was blind by birth

Drona / Dronacharya : The preceptor of princes of *Kuru* dynasty *Kauravas* & *Pandavas*. He taught them martial arts and use of weaponry. Though a Brahman, he fought battles

Durga : She is manifestation of *parashakthi* i.e. *Parvati*, having both peaceful and fierce forms. She is goddess of war, slayer of demonic forces, and protector of the good. She is one of the prime goddesses of *Navaratri*

Elliot : Sir *Henry Miers Elliot* was a Civil servant & a historian who served India in the 19th century. He made most contributions to *The History of India, as Told by Its Own Historians*, which was published posthumously by *Dowson* in 8 volumes

Enna Barakhera : According to *M Seshagiri Prabhu*, it is a place where *Sarasvati* river re-manifests after disappearing at *Balchappar*

Father Thomas Stephens : He was a Jesuit priest and a missionary (1549-1619) who attempted to convert upper class Indians to (Fr. *Estevao*) Christianity. In order to woo the educated class to Christianity he wrote *Krsitu Puran* (Story of Christ) in style of Hindu *Puranas*

Ganapati : See *Ganesha*

Gandhar : It was an ancient part of *Bharat*. The Kandahar town in Afghanistan is assumed to be of *Gandhar*. A description of *Gandhar* is available in the *Mahabharata*

Gandhari : She was a princess from *Gandhar desa*, wife of *Dritarashtra* of *Kuru* dynasty. Throughout her life, she was blindfolded to mark reverence to her husband

Ganesha : He is the elephant-headed god who is considered as the remover of obstacles, lord of arts and sciences, and provider of intelligence.

learning and wisdom. *Ganesha* is a *kuladevata* of some *Konkana Brahmins*. He is invoked at the beginning of all benign and auspicious activities

Ganga : A holy river that begins at *Gangotri* in Himalayas and ends in Bay of Bengal. *Ganga* is mentioned scantily in *Rig Veda*. This river is known by innumerable names such as *Bhageerati*, *Alakhnanda*, *Jhanavi*, *Meghna*, *Nikita*, etc.

Garga : He is a *Vedic rishi* who has contributed to the development of *Ayurveda* and astrology. He is the son of *Bharadvaja rishi* and *Suseela*

Gauda : It is the ancient name of the present day Bihar and Bengal region

Gaudapada : A scholar and philosopher rooted in the principles of *Upanishads* & *Brahma Sutras* and have influenced *Vedanta* scholars such as *Shankaracharya*, *Madhusudana Saraswati*, etc. He wrote a vital *Karika* on *Mandukya Upanishad*. The *Kaivalya Matta* is established by him in 8th century AD.

Gaudapada Vivaranacharya : The first *Guru* of *Kaivalya Matta* that belongs to *Konkana Brahman* community. Since, *Govindapada* has initiated *Vivarananda* under the instruction of *Gaudapada*, he is often called as *Gaudapada Vivaranacharya*

Gauri : It is another name of goddess *Parvati*, the consort of Lord *Siva*. As she is the goddess of love, beauty, marriage, children, fertility, power, strength, etc., the brides of *Konkana Brahmins* exalt this *Devata* during their marriage rites

Gautama : He is a *Rigvedic rishi* who has contributed many hymns in the first *mandala* of *Rig Veda*. He is one of the *saptarishis* and had a great wife called *Ahalya*. Two important texts *Gautama Smriti* and *Gautama Samhita* are related to this *rishi*. There is a *gotra* by name *Gautama* linked to this *rishi*

Gayatri : There are many meanings to this Sanskrit term. Here, it is a goddess (*Savita*, *Vedamata*, etc.)

Ghaggar : A river that originates from Himachal Pradesh and meets *Saraswati* river and dries up when it reaches Thar desert. Many Scholars consider that the Ghaggar - Hakra river is the remains of the *Saraswati*

Goa : It is a small state in the western coast of Indian peninsula. *Konkana Brahmins* lived here for a long period before the Portuguese inquisition. This place is referred by many names in *Puranas*, *Itihasas* and in the local historical accounts. *Gomachal*, *Gomanta*, *Gomantaka*, *Gopa pattanam*,

Goparashtra, Gopakapur, Gopakapatna, Gopapuram, Gopapuri, Gopavanam, Gopuri, Gorashtra, Gorashtram, Govarashtra, etc., are its names

Godavari : One of the holy rivers of India which originates from Maharashtra and flows into Bay of Bengal. In *Puranas*, it is mentioned that Sage *Gautama* brought this river from heaven to provide water to cows

Gokarn : A small town in north coastal Karnataka that has historic significance. The term means 'cow's ear' as two rivers *Gangavali* and *Aghanashini* flowing near it. *Shri Parasurama* threw his axe into the ocean from this place

Gomachal : Another term for *Gomanta*

Gomanchala / Gomachalam : It is another name for *Gomanta*

Gomanta : It was a prominent and hilly location in ancient Goa. It was one of the places where the ten *Gotra Brahmans* from *Trihotra* were residing

Gomantaka / Gomantakam : It is a term used in *Mahabharata* as reference to Goa. The term means fertile land, or land similar to paradise. This is the region where the *Konkana Brahmans* first settled. It is also called *Gomantak*

Gomati : 1. One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Researchers have identified it as the Gomal river of Afghanistan and Pakistan. 2. This is a river that is a tributary of *Ganga* (in Uttar Pradesh) and is considered as a daughter of Sage *Vasishta*. This river is mentioned in *Bhagavata Purana*

Gopavanan : It is an ancient name for Goa

Gorashtra / Gorashtram : It is an ancient name for Goa

Govarashtra : It is an ancient name for Goa. References found in H H Wilson's *Vishnu Purana*

Gundert : See Dr. Gundert

Haigam : It is same as *Havigam*

Hara : A name of Lord *Siva*. It means one who takes away, remove or destroy evil

Hari : A name of Lord *Vishnu*, meaning one who takes away all sorrows of a devotee

Haridwar : A city in the state of Uttarakhand. The name means "the

gateway to lord *Vishnu*". *Samadhi* of *Srimad Sudhindra Tirtha Swami* is located in the *Saptarishi* ghat in this city

Havig : It is another term of *Havigam*

Havigam : One of the regions of the *Saptakonkana*. It is assumed to be a place adjacent to *Karnata* region. Also known as *Havyaga / Havyagam*

Havyagam : One of the regions of the *Saptakonkana*. It is assumed to be a place adjacent to *Karnata* region. Also known as *Havyaga / Havigam*

Hemachandra : He was Jain saint and a multifaceted personality who had expertise in linguistics, mathematics, logic, poetry, grammar, philosophy, yoga, history, etc. This 12th century scholar has contributed to the development of *Gujarati*

Hindustan : A Persian term for India. Hindu represents *Sindhu* civilization and the Indian subcontinent. '*Stan*' is common Persian suffix meaning land abounding in which included Pakistan, Baluchistan, Afghanistan, India, Bangladesh, Burma, etc. After Independence the term is used to refer India as a nation

Hotra : It is one of the terms used in *Rig Veda* to indicate goddess *Saraswati* or riverine *Saraswati*

Illa : It is one of the three goddesses exalted in *Rig Veda* along with *Saraswati*, *Mahee*, and *Bharati*

Indore / Indur : A prominent city in *Madhya Pradesh*, where *Sarasvat Brahmins* are present

Indra : He is the chief of all *devas* and the lord of heaven. He has the weapon *Vajra* made from the bones of *Dadhichi maharishi* and has *Airavata* as his vehicle. He has power over lightning/thunder, rains, rivers, wars and electricity

Jagatkaru : A *rishi* married to serpent *Manasa* and their son is *Astika*. Also known as *Jaratkaru*

Jamadagni : He is one of the *Saptarishi*, primordial *rishis* from the beginning and belonging to the lineage of sage *Brighu*. The term means 'consuming fire'. This sage is the father of *Shri Parasurama* and husband of *Renuka*. There is gotra in the name of this sage as *Jamadagnya*. This *rishi* was well versed in Vedic Lore and had mastered science of weaponry

Janaka : He was a king of *Videha* or *Mithila* and father of *Sita*. He was a philosopher king who had enlightenment through conversation with *Ashtavakra* and ruled the kingdom under the guidance of *Yajnavalkya*

Janamejaya : The son of King *Parikshit* of *Kuru* dynasty. As his father died of a snakebite (due to curse of a *rishi*), he bore deep grudge towards snakes and conducted a sacrifice (*Sarpasatra*) in which a large number of serpents were sacrificed

Jarasandha : In *Mahabharata*, a king of *Magadh* region and was a relative of *Kamsa*, the King of *Mathura*

Kalidasa : A 5th century poet & dramatist who wrote *Raghuvamsa*, *Meghdooth*, etc.

Kandahar : The second largest city of Afghanistan. It is considered as the capital of *Gandhar desa* mentioned in *Mahabharata*

Kannauj : It is a city in Uttar Pradesh, which assumed this name from earlier *Kanyakubja* mentioned in *Mahabharata*. Some ancient Buddhist texts refer to this place as *Kannakujja*. Brahmans from this place are one of the *Pancha Gowdas*

Kanyakubja : It was a holy place '*tirtha*'/region in Uttar Pradesh. Its present name is *Kannauj*

Kanyakubjam : An ancient region that is primarily in Uttar Pradesh where a culture of its own has originated. Later, its cultural influence reached among people of West Bengal, Bihar, Nepal, Madhya Pradesh and Orissa.

Kanyakumari : This is the southernmost town of peninsular India that existed before *Sangam* age. This town is named after *Kanya Devi* (virgin goddess), an avatar of *Parvati*

Karachi : A city & capital of Sind province in Pakistan. It is on the banks of tributaries of *Sindhu* and on the shores of Arabian Sea. A few *Gowda Sarasvat Brahmans* assumed to be residing in this city before the partition of India in 1947

Karat : One of the regions of *Saptakonkana*. This region overlaps southern coastal Maharashtra and coastal north Karnataka. Also known by *Karatam*, *Karhad*, *Karahata*, *Karahatam*

Kardalli : One of the places in Goa where the *Konkana Brahmans* settled first from *Trihotrapura*. The original *Kavale Math* was shifted from here after the demolition of the temple and *Math* by Portuguese. It is also known as *Kardalivanam* or *Kardalipura*. Its present name is *Quelossim*

Karmali : This is another place in Goa where *Konkana Brahmans* settled first. The present name of this place is *Carambolim*

Karnata / Karnatam : It refers to Karnataka

Karnatak : It means the state of Karnataka or indicates belongingness to it. It also is geographical region named *Karnata* mentioned in *Sahyadri Khanda*

Kashmira : It was a Himalayan region in North India, (now it is Kashmir). It is assumed that the name originated from *Kashyapa Mir* i.e. the lake of *Kashyapa rishi*

Kashyapa : He is one of the *Saptarishis*. He is highly revered *Vedic* sage and seer of many verses and hymns in *Rig Veda*

Katyayana : He was a 3rd century BC scholar who contributed to Sanskrit grammar, Indian mathematics, and *Vedic* practices

Kaundinya : A *vedic rishi* who has a lineage (*gotra*) in his name. Brahmins of *Kaundinya gotra* (one of the ten *Gotra*) are invited by *Parasurama* to *Gomantaka* (Goa)

Kavasha Ailusha : A *rishi* who has contributed hymns to 10th *Mandala* of *Rig Veda*. Though he was snubbed by other *rishis* as an imposter born of a slave woman and was considered as not having qualification to partake in a *Yajna*. River *Sarasvati* demonstrated the worth of *Kavasha* and *rishis* admitted him into their class

Kaveri : A south Indian river that flows through Karnataka and Tamilnadu. Scholars have noted that there is no mention of this river in *Rig-Veda*

Keekata / Keekat : An ancient kingdom having reference in *Vedas*. It is assumed that ancient *Magadha* and parts of modern Bihar is this region. Also termed as *Kikata*.

Kerala : A southwestern state on the Malabar coast of India, which was formed by merging the Malayalam speaking regions i.e. Cochin, Malabar and *Thiruvithancore*. The term Kerala is mentioned as a region in *Saptakonkana* in a verse in *Sahyadri Khanda* of *Skanda Purana*

Kodungalloor : It is a coastal town in the central part of Kerala. Its ancient name was *Mahodyapuram*. There is a settlement of *Konkana Brahmins* in this town

Kolavanam : It is a place, province, region or habitat of Kole tribals

Kongu : It is a territory of west Tamilnadu which include Coimbatore, Erode, Salem, Namakkal and Servarayan. (See also *Kongu* in *Glossary of terms*)

Kongunadu : A place where the *Kongars* or *Kongu* people have spread across in Tamilnadu. The territories of *Kongu* together is generally

considered as *Kongunadu*

Kongurajyam : It is same as *Kongunadu*

Kongvanam : It is assumed that the place where the *Kongu* people inhabited is *Kongvanam*. Also some scholars wildly guess that the term *Konkana* came from *Kongvanam*

Konkan : Generally, Goa/coastal Maharashtra is taken as *Konkan* region, also *Konkana*

Konkana : A cluster of regions along the western coastal line of peninsular India beginning from *Saurashtra* in Gujarat up to Kerala. According to *Sahyadri Khanda* of *Skanda Purana*, *Sapta Konkana* Includes the regions of Kerala, Tulunadu, Konkan, Saurashtra, Karnata, Karat (Maharashtra) and Barbara (not identified yet) See *Konkana in Glossary of Terms*

Konkana putra : Another name of *Shri Parasurama* , as he was son of *Konkana* (*Renuka*)

Konkanadesa : There are two references for this term. 1. It is a cluster of regions along the western coastal line of peninsular India. It is created by *Shri Parasurama* to please his mother *Renukadevi*. His mother has another name called *Konkana*. 2. It is a region where its people make sound 'korr' out of laziness

Kozhikode : A large city of Kerala and a prominent one in the *Malabar* region. There is a relatively large settlement of *Konkana Brahmans* in this city. M Seshagiri Prabhu had his schooling there and breathed his last in this town

Kripa / Kripacharya : Actual name is *Kripa*, the great grandson of *Gautama rishi* and son of *Sharadvana* and *Janapadi*. *Kripa* mastered archery and warfare from his father *Sharadvana*. Later he taught archery to *Kauravas & Pandavas* and acquired the title *Kripacharya*. Though a Brahman by birth, he fought on behalf of *Kauravas* in the *Kurukshetra* war like a *Kshatriya* and survived that war. He is considered as one of the eternal personalities, *Chiranjeevi*

Krishna : One of the longest rivers of India located in the south India flowing through the states of Maharashtra, Telangana, Andhra Pradesh and Karnataka. Though it is considered as one of the holy rivers by *Konkana Brahmans*, it's name is not mentioned in the *Rig Veda*

Krumu : It is one of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Some western Scholars have suggested that Kurrum river of Afghanistan

is *Krumu*

Kubha : A *Rigvedic* river that is mentioned in the hymn of *Rig Veda* (10.75.6). Scholars mention that Kabul river in Afghanistan is *Kubha*

Kumarila bhatta : An 8th century philosopher and scholar of *Purva mimamsa*, who asserted *Vedic* injunctions. His main work is *Mimamsa Sloka Vartika*

Kunjikuttan Tamburan : A member of Cochin royal family, from *Kodungalloor*. He was named as '*Keralavyasan*' for his literary contributions. He was the editor of *Rasikaranjini* when Seshagiri Prabhu wrote a series of essays about *Konkana Brahmins*

Kurukshetra : It was a region ruled by King *Kuru* of *Bharata* dynasty. *Puranas* says that land between rivers *Saraswati* and *Drishadwati* is *Kurukshetra*. The holy *Brahma Sarovar* is located here. Western part of Haryana is considered as the province of *Kurukshetra*. It is assumed that the episode of *Bhagavad Gita* occurred here and the *Kurukshetra* war in *Mahabharata* was fought in this region

Kushasthali : The Sanskrit term means 'place of *kusha* or *darba* grasses'. It is on the banks of river *Aghanashini* (Zuari), Goa. *Puranas* says some of the *dasa gotra* Brahmins from *Trihotrapura* have settled here. It had a grand (*Mangeshi*) Lord *Siva* temple, which was removed due to Portuguese inquisition and deity of *Mangesh* was shifted to Ponda. The current name of this place is Cortalim, also known as *Kutthali*

Kutsa : He is a *Vedic rishi* who was a seer of many hymns in *Rig Veda*. This *rishi's* *Acharya* was *Angirasa rishi*. One of the *Vyahriti* was contributed by *Kutsa rishi*, i.e., *Suvaha* of *Bhoo Bhuva Suvaha*.

Lakshmidēvi : The consort of *Vishnu* and the goddess of wealth, prosperity and fortune. She is considered as having equal status with *Vishnu* and is known by many names. *Konkana Brahmins* consider their brides as the symbol of *Lakshmi*

Lopamudra : Wife of *Agastya rishi*. *Agastya* created *Lopamudra* with the essence of beauty of each animal part; such as the eyes of a deer, the ears of a pony, etc. *Agastya* gave the girl child to king of *Vidarbha*. When she attained maturity, *Agastya* married her for the sake of a progeny. Later she became a *Rishiki*; there are many hymns in *Rig Veda* to her credit. River *Kaveri* has a name *Lopamudra* and the folks there believe that *Lopamudra* became river *Kaveri*

Madhuchanda : A *Vedic rishi* who has many hymns to his credit in *Rig*

Veda. The first hymn of *Rig Veda* exalting *Agni* is credited to *Madhuchanda*. He is the son of *Vishwamitra* and is considered as a singer among *rishis*.

Madhwa : It is same as *Madhwacharya*.

Madhwacharya : A 13th century philosopher (1238-1317 AD) and proponent of *Dwaita* (dualism) school of *Vedanta*, based on the *Vedas*, *Upanishads*, *Bhagavad Gita*, epics (*Mahabharata* & *Ramayana*) and *Puranas*. *Madhwa* referred to his philosophical standpoint as *tatvavada*, 'conclusions from a realist point of view'. In order to establish his metaphysical, epistemological, ontological and theological principles, he has authored 37 works in the form of *bhashyas*, *smritis*, *stotras*, and other explanatory texts. He also has names such as *Purnaprajna*, *Ananda Tirtha*, etc.

Madras : A major city and administrative sub-division of British India, which was called *Madras Presidency*. The East India Company of the British ruled south India, from this town. Now, the Madras city is known as *Chennai*

Magadh / Magadha : It was an ancient Kingdom in Bihar. It was one of the 16 *Janapadas* of ancient India. It is held that prior name of *Magadh* was *Keekata*. Maurya and Gupta dynasty originated from this place.

Mahadeva : It is a title of Lord *Siva*, meaning 'great being or god'. Some *Konkana Brahmans* consider *Mahadeva* as one of their *Kuladevata*

Mahalakshmi : Another name for *Lakshmi*. Some *Konkana Brahmans* have this *devi* as their *Kuladevata* and many of them assign this name to their female progenies

Mahalasa : This *devi* is *kuladevata* for many *Konkana Brahmans*. She is another form of *Mohini*, the enchantress who appeared during the *Kurma avatar*. See *Mhalasa*

Maharashtra : It is the state of Maharashtra which includes *Konkan* and *Vidharba* regions

Mahavishnu : One among the Trinity i.e. *Brahma*, *Vishnu* & *Maheshwara*. He is all pervading, foremost among all gods in Hindu pantheon, has infinite positive attributes, protector of the universe with powers beyond human comprehension and has the capability to take *avatara*. *Parasurama* who invited the *Trihotra Brahmans* (*Konkana Brahmans*) to *Gomantaka* is the 6th major *avatara* of *Mahavishnu*

Mahee / Mahi : It is one of the three goddesses eulogized in *Rig Veda*

along with goddesses *Saraswati* and *Illa*

Malabar : It is a geographical region in Kerala between Arabian sea and Western ghats and has historic importance. The entire coast of Kerala is known as Malabar coast. Scholars suggest that the term Malabar has originated from the Malayalam phrase '*Mala Vaaram*' meaning slope of the hill (Western ghats)

Malava : It is a region in west central India (mostly a plateau), the cities of Indore, Ujjain, Bhopal, etc. belong to *Malava*. It is currently known as *Malwa*

Mangalapuram : A port city in the State of Karnataka, also called Mangluru / Mangalore. There is a large settlement of *Konkana Brahmins*, who worship *Venkataramana* as their *Ishtadeva*. Konkani speakers call this city as *Kodiyal*. The name of the city is originated from the *Mangaladevi* temple

Mangalore : It is the old name for the Mangluru city. It is same as *Mangalapuram*

Mangesh : It is a colloquial term for *Mangireesha*

Mangesha : *Mangesha* is lord *Siva*, who received this name from *Parvati*, who said '*Trahi mam Gireesha*' i.e, please protect me, oh! The god of mountains. The *Mangesha Linga* was originally consecrated on the mont of *Mangirish (Mongir)* located on the banks of river *Bhageerati*. From there *Saraswat Brahmins* brought it to *Trihotrapuri* in Bihar. Later they carried the *Mangesha Linga* to *Gomanta (Goa)* and consecrated it on the banks of *Aghanashini (river Zuari)*. Due to Portuguese inquisition, the deity was shifted to *Priol, Ponda*

Mangir (Mongir) / Mangeera : It is a town in India situated on the southern bank of river *Ganga*, in Bihar. It has been assumed that the lord *Siva, Mangireesh (Mangesh)* was brought to *Kushasthali (Goa)* from this place.

Mangireesh / Mangireesha : It is the name of the deity installed in *Mangeshi Temple* in Goa. The legendary tales suggest that the *linga* of Lord *Siva* in this temple was brought by *Trihotra Brahmins* from *Gaud region* i.e, Bihar (*Mongir*)

Mangirisha : It is same as *Mangesha*

Manu : A Sanskrit name meaning man. According to *Purana*, at the beginning of each cycle of creation / evolution, each *Manu* or first man come into being. The name of *Manu* of this *kalpa* is *Vaivasvata Manu*.

Manu Smriti is his creation

Marat : This term appears in a sloka related to *Saptakonkana*. The scholars are of the opinion that the term refers to coastal Maharashtra region

Markanda : A river that originates from *shivalik* hills passing through Himachal Pradesh & Haryana. It is a tributary of river Ghaggar. Its ancient name was river *Aruna*

Maruts / Marudgana : It is anglicized plural of *Marut*. *Maruts* are *Vedic devatas* who manifest as rain storms and winds. Their numbers are more than 21. They operate from the spaces between earth & sky (*antariksha*)

Marutvidha : It is one of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6)

Matagram : It is the old name for the town Madagaon, Goa. As Brahman and Jain monasteries (*Maths*) were there, it was called *Matagrama* (village of *Maths*). Due to Portuguese inquisition and destruction of temples, monastery, library, etc., the Hindu monasteries were shifted to other places

Matsarajya / Matsya : It is a kingdom of *Matsyas*. *Matsyas* are considered as one of the 16 *Janapadas* of *Vedic* period. This kingdom was part of *Brahmavarta*. In modern times *Matsarajya* includes large portion of Rajasthan state

Mehatnu (mehalnutra) : It is one of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Some scholars agree that it is the Bara river in Khyber pass region

Mhalasa : It is the name of a *Kuladevata* of *Konkana Brahmins*. Her actual name is *Mahalasa Narayani*. She is considered as *Vishnu* in *Mohini* form and her activities include destroying demons and *asuras* and protecting the virtues

Mithila : It is a region in east India. Earlier it was also called *Trihotra* or *Tirabhukt*. The native language of this region is *Maithili*. King *Janaka* was one of the earlier kings. *Videha* was a prominent place of *Mithila* region

Mitra : A *Vedic devata* who is prominent during the dawn or the rising sun. Often this *devata* is invoked along with *Varuna*. Because of the accompanying nature, this term is equated with friendship and dispels all violent inclinations

Mudgala : He is a *rishi* who got promoted as a *rajarishi* from being a *Kshatriya* by penance and meditation, then to the status of *Brahmarishi*

Mysore : The city of Mysuru. Erstwhile capital of Kingdom of Mysore before India got independence. A small settlement of *Konkana Brahmins* is found here

Nagam Ayya : His original name was *Diwan Bahadur Veeraraghava puram Nagam Ayya* (1850 -1917). He was a civil servant of *State of Travancore* and a historian. He prepared *Travancore State Manual* (1906) in three volumes. It contains physical features, geology, climatic conditions, Meteorology, Flora, Fauna, Sociology of the tribes and communities, and Archaeology of Travancore State

Nagesh : A name of Lord *Siva*. It means lord of serpents. *Shri Nagesh kuladevata* for many *Konkana Brahmins* and *Nageshi* temple is located in Ponda, Goa. Unlike other *kuladevata* temple, this temple is not attacked by Portuguese and it remains at the same place where it was constructed in 1413 AD

Nahusha : A famous king of Lunar dynasty, born to king *Ayus* (father) and *Indumati* (mother) by the blessings of lord *Dattatreya*. *Rig Veda*, (7.95.2) mentions that the river *Saraswati* gives milk and ghee to king *Nahusha* for performing *Yajna*

Naidruva : He is one of the *rishi* belonging to *Kashyapa* lineage

Narasimha : 4th major *avatar* of *Vishnu* having a fierce manifestation with a man's body and lion's face. He is a *kuladeva* of many *Konkana Brahmins* and is a symbol of creative resistance, hope against odds, victory over persecution, and destruction of evil. He removes external evil and dispels inner evil of "body, mind and speech". He was the *grama devata* of *Vijayanagara* empire

Narayana Bhatta : He was a Sanskrit scholar and genius from *Varanasi* belonging to 16th century. He has created a book called *Prayoga ratnam* to help the *Brahmins* to do *Vedic* rituals. Many *Konkana Brahmins* refer this book to initiate *Vedic* rituals

Narmada : It is a river of central India. Its name is mentioned at few places in *Rig Veda*. It is considered as one of the holy rivers of India. It also has a name *Rewa*

Nasika : A pilgrim town in Maharashtra on the banks of river *Godvari*. Also called Nashik / Nasik. *Konkana Brahmins* are settled in this town for many centuries

North Arcot : Arcot is a province south of Chennai city which was once ruled by *Nawabs*. The name Arcot has derived from *Aru Kadu* or six

forests which were the abode of six *rishis*. The Arcot region is divided into south and north Arcot. North Arcot includes Vellore and Thiruvannamalai districts

North konkan : Previously, the Thane district and other northern parts of coastal Maharashtra were considered as north Konkan region

Panchakrosha / Panchakroshi : It is one of the places where the *Konkana Brahmins* settled when they came from *Trihotra*

Panchaladesa : One of the kingdoms of *Brahmavarta* region, on the Ganga – Yamuna plains

Panchuvati : In *Ramayana*, it is a place where Lord *Rama* and *Sita* stayed during their *vanavas* on the banks of river *Godavari* and this place was inside the fiery forests of *Dandakaranya*

Pandarpur : Also known as Pandharpur is a pilgrimage city on the banks of *Chandrabhaga* river in Solapur district of Maharashtra. The temple of *Vitoba* is a major attraction to the city

Panini : He was Sanskrit scholar, grammarian and philologist. He is considered as the father of linguistics and has written a text called *Ashtadhyayi*

Parasurama : He is the 6th major *Avatar* of Lord *Vishnu*. As youngest son of *rishi Jamadagni* and *Renukadevi*, he is named as *Ramabhadra*. Through the blessings of *Siva* and *Parvati*, *Ramabhadra* received a powerful axe and was named as *Parasurama*. In order to atone for the sins committed by killing *Kshatriyas*, using *Parasu*, *Parasurama* created the western coastal land extending from Saurashtra to Kerala. This land is called as *Saptakonkana* i.e. seven lands of *Konkana*

Parasurama Kshetra : It means province of *Parasurama* or the land created by him. *Saptakonkana* is considered as *Parasurama Kshetra*.

Parjanya : A *Vedic devata* that influences occurrence of rain, thunder, and fertility of the earth

Parushni : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). The current name of this river is *Ravi* or *Rabi*

Parvati : She is the consort of lord *Siva*. She is the deity of potency, fertility, marriage, children, beauty, love, strength, etc. She is known by other names such as *Gauri*, *Uma*, *Shakthi*, *Maheshwari*, etc.

Pavamana : A *Vedic devata* or deity that is equivalent to *Vayu deva*

Perumbadappu : Now, it is a village or town in Malappuram district of

Kerala. Once, it was the homeland of Cochin kings. When the Malabar kings annexed the place, Cochin kings shifted their base to Cochin town. The descriptions by Sheshagiri Prabhu indicates that when the permission to settle in Kochi was given to *Konkana Brahmins*, the Cochin state kings were administering from *Perumbadappu*

Perumbuzha : It is a small river in Kerala state

Prayaga : It is a place of pilgrimage where the rivers *Ganga* and *Yamuna* meet at Prayagraj. The name of this location is mentioned in *Rig Veda*. It is also referred as *Prayag*

Prayagraj : A city in Uttar Pradesh, India, where the rivers *Ganga* and *Yamuna* meet

Prof. R K Rao : A Scholar, freedom fighter, and a Gandhian (1914-2005). He took strenuous efforts for the promotion of Konkani language and was the Director of Konkani Language Institute. He was a professor at St. Albert's College, Ernakulam and has authored about 12 books, mostly related to Konkani language

Puna : It is same as Pune, the second largest city in Maharashtra. There is a large settlement of *Konkana Brahmins* in this city

Punjab : It is north western region of India that is adjacent to the *Saptasindhu* mentioned in *Rig Veda*. Its original name was *Panchanada*, meaning 'land of five rivers' i.e. *Sutlej* (*Sutudri*), *Beas* (*Vipasa*), *Ravi* (*Parusni*), *Chenab* (*Asikni*) and *Jhelum* (*Vitasta*). It is assumed that Punjab was inhabited by *Sarasvata* (*Konkana*) Brahmins, before moving to *Trihotrapura* and other parts

Purandhi : A feminine *Vedic devata* who influences prosperity and child bearing

Pusa : A *Vedic devata* also named *Pushan*, is one among solar gods (*adityas*) and the god of meeting, marriages, journeys, roads, protector from wild beasts and exploitations. He takes a departed soul to other worlds

R K Rao : See Prof. R K Rao

Raja Radhakanth Deva : He (1784 - 1867) was an adopted son of Maharaja *Nabakrishna* of Bengal. He was scholar and an activist for Hindu society. He wrote '*Shabda kalpadruma*' - a dictionary of Sanskrit in eight volumes to meet the contemporary needs

Rajamahendry : It is an erstwhile name of the city *Rajahmundry* in Andhra Pradesh

Rajamundry / Rajahmundry : It is a city on eastern coastal line in Andhra Pradesh. Its earlier name was *Rajamahendravaram*. Seshagiri Prabhu worked here as a vice-principal of a Training college. It is also known as *Rajamahendry*

Rama Varma Appan Tamburan : He is popularly known as *Appan Tamburaan* (1875-1941) was member of Cochin royal family, known for literay works than for administration. He authored *Bhootarayar*, a Malayalam novel, and also *Bhaskara Menon*, the first detective novel in Malayalam. He established *Kerala Cine-Tone*, a film production House, and also started the bi-monthly Malayalam magazine called *Rasikaranjini* in 1902.

Ramachandra Bhikaji Gunjkar : He (1843-1901) was a Marathi writer on varied topics such as language, history, biographies, literary criticism, philosophy, ethics, science matters, etc. He has written more than ten books. *Sarasvati Mandala* written in 1894, has portions related to the history of *Gowda Saraswat Brahmins*

Rameshwaram : It is a pilgrimage town on the east coast of India, on an island called *Pamban*. A *Siva* temple having the longest corridor in the world is located in this town. Lord *Rama* along with *Sita* has performed pooja to Lord *Siva* here. *Konkana Brhamans* have a temple of *Ramachandra* inside this temple

Ramnath : Name of Lord *Siva*. He is a *kuladevata* for many *Konkana Brahmins*

Rasa : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). It is a western tributary of Indus. In epics and puranas, *Rasa* is a mythical one flowing round the earth. *Rasa* is a Sanskrit term which means humidity or moisture

Ravalanath / Ravalnath : Name of a *kuladevata* or *dharmadevata* of some of the *Konkana Brahmins*. This *devata* has a ferocious aspect and is one of the forms of Lord *Siva*.

Rbhuksha : A *Vedic devata*. There are five *riks* in the 4th mandala of *Rig Veda* to exalt this *devata*. He is one of the triad brothers, i.e *Vaja*, *Vibhava* & *Rbhu* (*Rbhuksha*)

Renuka : Wife of *Jamadagni rishi* and mother *Shri Parasurama*

Renukadevi : She is same as *Renuka*, the mother of *Parasurama*. She also has a name '*Konkana*'

Sachi : She is the wife of *Indra*, and is considered as a goddess and is the

deity for wrath and jealousy. She is exalted during marriages. She is known by other names such as *Indrani*, *Poulomi*, *Mahendri*, etc.

Sadashivghar : It is an old port town in north coastal Karnataka, near Karwar. It is also known as *Sadashivgad*

Sahyadri : A Sanskrit term for the western ghats of India. The term means 'benign mountains'. It is a series of mountain ranges extending from Kerala to Gujarat along the western coastal line of India. This term is often used in *Puranas*

Salcette : A region in central Goa where the *Konkana Brahmans* have settled after migrating from *Trihotra*. The term Salcette is from *Sasashti* (66 villages)

Sankara / Sankaracharya : Popularly called *Adi Shankaracharya*, an 8th century scholar, philosopher, commentator, theologian and a knowledge leader who wrote *bhashyam* on *Prasthan Trayi*, i.e., *Bhagavad Gita*, principal *Upanishads* & *Brahma Sutra*. *Sankara* interpreted the texts of *Vedanta* from an exegetic paradigm called *Adwaita* and propagated it by establishing four *Mattas* each one at four locations of India. He integrated the principles of *adwaita Vedanta* and strengthened *Sanatana dharma* through his works

Sankhyayana : He is a *Vedic rishi* belonging to the lineage of *Vasishta rishi*

Saptakonkana : It is mentioned in *Sahyadri khanda* of *Skanda Purana* that *Shri Parasurama* shot an arrow from north to south along the western coastal line of India. A land called *Parasurama Kshetra* emerged from the sea on western side adjacent to *Sahyadri* mountains with seven regions *Saptakonkana* i.e. Kerala, *Tulanga* (Tulu), *Saurashtra* (south Gujarat), *Konkana* (Goa), *Karhad* (Coastal Maharashtra), *Karnata* (Coastal Karnataka) & *Barbara* (scholars have not identified this region). Another version says it has Kerala, *Tulanga* (Tulu region), *Gorashtra* (Goa), *Konkana*, *Karhata* (Karnataka), *Varalata* & *Barbara*

Saptakonkanas : It is an anglicized plural of *Saptakonkana*, meaning regions or people of it

Saptakotisvara : It is a name of Lord *Siva* and a deity. This deity is one of the *kuladevatas* of *Konkana Brahmans*. The rulers of *Kadamba* dynasty also worshipped this deity as their *Kuladevata*. In 1560, Portuguese destroyed its temple and erected a church on its place. Later, its devotees rescued the idol and a new temple was constructed for it in 1668 at a place called *Divchal* in Goa

Saptasindhu : In *Rig Veda*, at least in three occasions a reference to this is made (1.32.12, 1.35.8, and 8.54.4). The word *Sindhu* primarily means river. Scholars suggest that *SaptaSindhu* is a cluster of seven rivers where the *Vedic rishis* inhabited. It has been assumed that the Seven rivers were *Sarasvati*, *Sindhu* (Indus), *Satudru* (Sutlej), *Vipasa* (Beas), *Asikni*, *Parusni* (Chenab) and *Vitasta* (Jhelum)

Sarasman : It is same as *Sarasvan*

Sarasvan / Saraswan : *Rig Veda* represents it as a deity of mind. This *devata* is considered as the male counter part of *Sarasvati* and as giver of children, wife, wealth and protection. When *Sarasvan* and *Sarasvati* are merged it becomes *Sarasvata*

Sarasvata / Saraswata maharishi : He was the son of *Dadichi maharishi*, and lived on the banks of river *Sarasvati*. It is mentioned that about 60,000 brahmans were his disciples. Brahmans who were disciples of this *rishi* are referred as *Sarasvat Brahmans*.

Sarasvata / Saraswata : He is the *rishi* born to *Sarasvati* river. It is mentioned in the *Shalya parva* of *Mahabharata* that this *rishi* is the son of *Dadhicha / Dadhichi rishi*

Sarasvati / Saraswati : A *devata* and a river. In *Rig Veda* 2.41.16, she is considered as mother, goddess and a river. *Saraswati* is a goddess of learning, knowledge, wisdom, arts and speech. As a river she is exalted in *Rig Veda* at many instances. *Konkana Brahmans* see themselves as originated from the banks of river *Saraswati*

Saraswata / Sarasvata : A term that indicates relationship or association with *Saraswat* community

Sarsuti : It is a river that originates from *Shivalik* hills and exists as tributary to *Ghaggar* river. Some scholars report that *Sarsuti* is a corruption of term *Sarasvati* and this river is the remaining tributary of the disappeared *Sarasvati* river

Satyakama jabala : In the *Chandogya Upanishad*, it is the name of a *Vedic* boy who approached the *Gautama rishi* for higher learning. The account of the interaction between *Satyakama* and *Gautama* indicate that the system of *gotra* was established before this episode because *Gautama* asks *Satyakama* to spell out his *gotra*

Saurashtra : It is a region that encompasses the bigger peninsula in Gujarat. According to *Sahayadri Khanda*, this region also belongs to the *Sapta Konkana*

Savita : Also known as *Savitr*, a *Vedic devata* representing an aspect of Sun, and is considered as the god of impelling darkness, inspiration, awakening inner potential, rousing, and vivifier. This is the *devata* of great *Gayatri mantra*

Sawantawadi / Sawantapadi : A taluk in Sindhudurg district of Maharashtra near north Goa. *Konkana Brahmins* especially *Smarthas* are settled here for long.

Sayannacharya : He was a 14th century Sanskrit scholar from *Vijayanagara* who wrote commentaries on almost all parts of *Vedas*. He has explained the meanings of words in *Veda*, especially the names of deities such as *Sarasvati*, *Sarasvan*, etc. *Vedartha Prakasha* is one of his important works

Seshachala / Seshachalam : One of the seven hills of Tirumala. It is also called *Seshadri / Seshagiri*

Seshadri : One of the seven hills of *Tirumala*. It is same as *Sashagiri* (See *Shreeshailam*)

Seshagiri : It is one of the seven hills of *Tirumala* (see *Shreeshailam*)

Sewell : A civil servant, record keeper and a historian during British rule in India. He is the author of *A Forgotten Empire Vijayanagar* published in 1900

Shakalacharya : He is the preceptor in charge of a *Shakha* (branch) of *Rig Veda*, which is known as *Shakala Samhita*. According to a text called *Vikranta Kaumudi*, it is reported that he had five qualified *sishtyas* (students) to propagate this branch

Shandilya : He is a rishi and grandson of *Kashyapa*. He is very prominent in *Vedic culture*

Shantadurga : A popular *Kuladevata* of *Konkana Brahmins*. Almost all parts of Goa have a temple of this goddess, but temple at Keloshi is the most prominent. In Goa, she is locally called as *Shanteri*, because she has brought peace between *Siva* and *Vishnu*. The term *Shantadurga* is mentioned in *Mangirisha mahatmya* and *Nagovya mahatmya* of *Skanda Purana*

Shanteri Kamakshi : These are twin goddesses in *Ramnathi* temple of Goa. *Shanteri* is *Shantadurga* and *Kamakshi* is another name of *Uma*. Both these deities are exalted along with *Ramnathi* as *Kuladevatas*. *Konkana Brahmins* of *Vatsa* and *Kaundinya gotra* are associated with *Ramnathi - Shanteri Kamakshi kuladevata* as *kulavis*

Shaunakacharya : He is a sage and a scholar who has authored Vedic grammar, *Rig Veda Pratisakhya*, *Brihaddevata*, *Charana-vyuha*, *Anukramani*, etc. He is also a character in *Mahabharata*. *Ashwalayanacharya* was his disciple

Shoorat : It is same as Surat (*Surajpur*) of Gujarat

Shoorparaka : Also known as *Shurparaka*. It is a region in *Parasurama kshetra* in Gujarat. It is mentioned in *Mahabharata* that this region is near the mouth of river *Narmada* where it opens into the sea in west coast

Shrees hailam / Shrishailam : It stands for *Tirumala* in Sanskrit. The term *Shree / Shri* symbolizes *Lakshmi* and *Shailam* means mountain or hill. *Shrees hailam* is abode of Lord *Vishnu* i.e. *Tirumala*. Its seven hills include, *Garudadri*, *Venkatadri*, *Neeladri*, *Anjanadri*, *Narayanadri*, *Vrishabhadri* and *Seshadri* ranges

Shri : This Sanskrit term here implies *Lakshmi*, the consort of lord *Vishnu*

Shutudri : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Scholars have agreed that *Shutudri* is the *Sutlej* river. It is also known as *Shatadru*

Shweti : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Scholars have an opinion that *Shweti* is the *Gilgit* river

Shyavaswa : He is the son of *Archananasa rishi*

Sindhu : A river that has been referred in the *Rig Veda* at least 170 times. This river is described in the *Veda* in both plural and singular forms. It is often mentioned as *Saptasindhu* i.e. seven *Sindhus*. The *Vedic* civilization was developed on the banks of river *Sindhu* and *Sarasvati*. The modern name of this river is *Indus*, which originates from Tibetan ranges and flows through *Ladakh & Kashmir*

Sir William Wilson Hunter : A Scottish historian, statistician, and a compiler who served India in 19th century. By his initiative the *Imperial Gazetteer of India* was created in 1869

Sirmur : It is a hilly district of Himachal Pradesh, where the river *Ghaggar* and *Sarasvati* rise. It is considered as the birth place of *Parasurama*. There is a taluk named *Renuka* (*Sangrah*) in *Sirmur* district

Sita - Asita : These are rivers mentioned in *Rig Veda*. Scholars are of the opinion that it the meeting point of *Ganga* and *Yamuna* at *Prayaga*

Siva : Literally this Sanskrit word means auspicious or nothingness. *Siva*

is one of the gods of Trinity i.e. *Brahma*, *Vishnu* and *Rudra*, and is considered as the lord of death, destruction and transformer of the world. He is known by many names such as *Shankara*, *Mahesh*, *Shambho*, *Hara*, *Mahadeva*, *Ishwara*, etc. Mount *Kailas* is considered as his eternal abode

Skanda : A Sanskrit term hving different meaning, here it means son of *Siva* & *Parvati*, also known as *Kartikeya*

Solapur : It is a city in south Maharashtra, near to the state border with Karnataka. There is small settlement of *Konkana Brahmins* here

Soma : A *Vedic devata* which represents moon. It is god of medicines and mental moods. This *devata* is also known as *Chandra*, *Indu*, *Shashi*, etc.

South Canara : This phrase indicates sothern coastal regions of Karnataka state

South Konkan : A region in the south coastal portion of Maharashtra. It is also known as *Mahad* or *Makhad*. It appears to be a *Konkan* region mentioned in the *Saptakonkana*

Sreedharacharya : A 9th century mathematician (870 -930 AD), Sanskrit scholar, and a philosopher from Bengal near Hughli (*Bhurishreshthi*). His major contributions include exposition on Zero, operation on fractions, demonstration of practical applications of algebra and a method for solving quadratic equations

Sri Krishna : He is the 8th *avatar* of Lord *Vishnu*. *Krishna* is the lord of love, fondness, supreme knowledge, acumen, salvation, etc.

Sridharaswami : A 14th century scholar and commentator of *Srimad Bhagavata*. *Bhavarta Dipika* is his important work.

Srirangam : It is a temple town near Tiruchirappalli, Tamilnadu, on the banks of river *Kaveri*. It is a pilgrim center for *Vaishnavites*. It is also known as *Tiruvarangam*

Srisaila : It is same as *Shreeshailem*

Subandu : A Sanskrit scholar and a prose writer of romantic '*Vasavadatta*'. It is assumed that he was nephew of *Vararuchi*, another scholar

Sulapani : He was a 12th century scholar from Bengal who has authored many texts on *Dharma shastra* based on *Yajnavalkya smriti*

Surasena : Name of an ancient region of India belonging to *Janapadas*; The region corresponds to present day *Vraj* / *Mathura* section of *Uttar Pradesh*

Surya / Surya Narayana : *Surya* is Sanskrit name for sun. The sun has

been given the status of *Narayana* i.e. *Vishnu*, because of its sustaining capacity to the life forms on earth

Susartu : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Researchers have not yet identified this river in the current geographical context

Sushoma : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Scholars consider, Sohan or Soan river in Punjab region of Pakistan represents this river

Taneshwar : A historic town on the banks of river *Saraswati* in the state of Haryana. Scholars suggest that its ancient name was *Sthanvishvara*

Tapi / Tapti : A river located in the south of *Narmada* starting from Madhya Pradesh flows through Gujarat and Maharashtra and ends in Arabian sea

Tellicherry : A small town on Malabar coast, in Kannur district of Kerala, having historic importance, because it was a trade hub of spices for the Jewish, Arab, Chinese, Dutch, Portuguese & British traders. It is the birth place of Seshagiri Prabhu. It is also known as Thalassery

Thaneswar : It is same as *Taneshwar*

Thirumala : It is same as *Tirumala*

Thiruvithancore : A name of the Kingdom that was in the southern Kerala. *Thiruvanthapuram* (Trivandrum) was its capital. This term has emerged from a Tamil name *Tiruvazhumkode* (a place where lord reigns). British called it as *Travancore*

Thoulava / Thoulavam : A term used in *Sahyadri Khanda* of *Skanda Purana* as a region of *SaptaKonkana*. It is between *Karnata* and Kerala i.e. *Tulaga* or *Tulu* region

Tirahutam : It is a transformed term from *Trihotra*

Tirhut : It is the current name of the *Trihotra* region in Bihar

Tirppathi : A vernacular term used by *Konkana Brahmins* to refer to Tirupati or Tirumala

Tirthalli : A village in Sivamogha district of Karnataka. *Konkana Brahmins* have settled here

Tiruhut : It is same as *Tirhut*

Tirumala : It is the abode of the Lord *Venkateshwara*. The seven hills adjacent to Tirupati town on the eastern ghats are collectively called *Tirumala* (hill of the Lord). It is also known as *Tiruvengadam* (Also see

Shreeshailam)

Tirumala Raja : One of the kings of *Vijayanagara* empire who ruled the state (1365 -1372 AD)

Tirupati / Tirupathi : A town in Chittoor district of Andhra Pradesh located in the foot of *Tirumala*, having many historic *Vaishnava* temples and is a spiritual center of Andhra Pradesh

Travancore : It is same as *Thiruvathancore*

Tribhukta : Scholars suggest that it is another name for *Trihotra*

Trihotra : A region in north Bihar where the *Saraswat Brahmins* once lived after migrating from the banks of *Saraswati* river. Since the Brahmins residing there performed three types of *yajnas* daily, it was called *Trihotrapura*. *Saraswat Brahmins* belong to *Pancha Gowda* classification and were part of this region. The *Saraswat Brahmins* spoke *Maithili* and its influence is identified on the Konkani Language. The current name of the region is *Tirhut*

Trihotrapura / Trihotrapuri : It is same as *Trihotra*

Tirhut : It is same as *Trihotra*

Trippathi : A term used by *Konkana Brahmins* for *Tirupati* or *Tirumala*

Trishtama : One of the nineteen rivers mentioned in *Rigveda* (10.75.5/6). Scholars have not identified it yet. It is now considered as north western tributary of *Sindhu*

Trivandrum : Anglicized name for the *Thiruvananthapuram* city of erstwhile *Travancore* or present Kerala

Tulasi devi : As *Tulasi* plant is dearest to *Vishnu* and has equal status of *Lakshmi*, it is very important for married women whose husband is alive to offer respect to it

Tulunad : It is same as *Taulavam*, i.e. Tulu kingdom or region

Tulunga : It is a region in Tulu belt. It is same as *Thoulavam*

Tuluva : It is same as *Thoulavam*

Tvashta : A *Vedic devata* who is in charge of skillfulness, designs, and workmanship

Ulloor Parameswara Iyer (1877-1949) : He was a poet of Malayalam Literature and a Historian. He held various positions in the government service such as those of a Land revenue and Income Tax Commissioner before superannuating from service as the Chief Secretary of the State

Urnalla : It is a place quoted by Seshagiri Prabhu where the river *Sarasvati* meets another river called *Markanda*

Vaidarbham : See *Vidarbha*. Of or related to *Vidarbha*

Vaja : A *Vedic devata* and counted as one of the *Rbhuksha* i.e. *Vaja*, *Vibhava* and *Rbhu*. They are the sons of *Sudhanva* (son of *Angirasa rishi*)

Vak : A Sanskrit term which means word. It also denotes the goddess *Saraswati*, as the inspirer who creates words among poets, visionaries, seers, etc.

Varalata : A region in *Saptakonkana*. Its current location is not identified by the scholars

Vararuchi : He is associated to many literary works and Sanskrit texts. It appears that there were many persons with this name in different parts of India. The name *Vararuchi* appears in many contexts, times and places. Here, the name refers to a grammarian who has contributed to the codification of *Prakrit* language and written the text *Prakrita Prakasha Vritti*

Varkala : It is a small town on the Arabian sea near Kollam, Kerala. It is a place of tourism. There is famous *Janardana Swami* Temple here. Many *Konkana Brahmans* exude their cremated remains of their kith & kin at this shore. *Sivagiri*, a pilgrim centre well known for *Sri Narayana Guru*, is close to *Varkala*.

Varuna : A *Vedic devata* associated with sky, sea, truth, ethics and moral law. He is considered as the judge of sins and guardian of western direction

Vasishta : He is one of the *Saptarishis* i.e. seven primordial *rishis*. He is most revered sage in *Vedas* and *Puranas*. There are several texts attributed to *Vasishta*. *Arundati* is his wife.

Vata : A *Vedic devata* in control of the the atmosphere around the earth. *Vata* is similar to *Vayu* the Wind god. Sometimes, *Vata* and *Vayu* are exalted together

Vayu : A prominent *Vedic devata* considered as the lord of winds in different forms such as *Prana*, *Pavamana*, *Rudra*, *Marut*, etc.

Veda purusha : A Sanskrit term meaning supreme being or cosmic entity that encompasses all *devatas* and other realities. He is the lord of *Vedas*

Vedavyasa : It is a title conferred to *Krishna Dvaipayana*, the son of *Parasara* and *Satyavati*. The name indicates one who has edited and

classified *Vedas*. *Vedavyasa* is a legendary author of *Mahabharata*, *Puranas* and editor of *Veda*. He is considered as a great Sage and also has status equivalent to lord *Vishnu* for providing vast treasure of knowledge to people of India and humanity

Venkatachala / Venkitachala : One of the seven hills of *Tirumala*. It is same as *Venkatadri* (see *Shreeshailam*)

Venkatachalapathy : It is the name of Lord *Venkateshwara* of *Tirumala*. Many *Konkana Brahmins* use this term often to refer to Lord *Venkateshwara*

Venkatachalaswami : It is another name of Lord *Venkateshwara*

Venkatadri : One of the seven hills of *Tirumala* (see *Shreeshailam*)

Venkatagiri : One of the seven hills of *Tirumala*. It is same as *Venkatadri* (see *Shreeshailam*)

Venkatesa : One of the names of Lord *Venkateshwara* of *Tirumala* at *Tirupati*

Venkateshaswami : It is one of the names of Lord *Venkateshwara* of *Tirumala* at *Tirupati*

Venkitapati / Venkatapati : One of the names of Lord *Venkateshwara* of *Tirumala* at *Tirupati*

Venkitaramana / Venkataramana : Another name of Lord *Venkateshwara* or *Vishnu*. *Konkana Brahmins* prefer to call this name to their lord. The name is also spelt as *Venkataramana*

Vidarbha : A region in the eastern side of Maharashtra covering Nagpur and Amaravati provinces. Historically and culturally, this region has distinct identity of its own

Videha : An ancient kingdom where King *Janaka* once ruled. It had names *Mithila* and *Tirabhukt*. Now, it is part of Bihar and Southern region of Nepal

Vidhata : A term which means one who initiates, set rules and establishes something. Lord *Brahma* is *Vidhata* of this universe and is one of the *Vedic devata*

Vijayanagar : The capital city of *Vijayanagara* empire, on the banks of *Tungabhadra* river

Vijayanagara : It was an empire or Kingdom established by king *Harihara* and *Bukka Raya* in early 1300 AD and existed for almost five hundred years

Vijnaneswara : A Sanskrit scholar born in Bidar region of Karnataka in 11th century AD and has authored a text called *Mitakshara*, a reference to practices of Hindu inheritance even today

Vindhya : It is same as *Vindhyadri*

Vindhyadri : A discontinuous mountain range in the central India which runs roughly in the east-west direction, from Uttar Pradesh, passing through Bihar, Chattisgarh, Madhya Pradesh and ends in Gujarat. This mountain structure has significance in the history and sociology of India. South of these mountains are considered as South India or *Dravid* and northern side is *Aryavarta*. Brahmans belonging to northern side are classified as *Pancha Gowdas* and those in the south are *Pancha Dravidas*. These mountains are also known as *Vindhyas* or *Vindhyachal*

Virata : A region mentioned in *Mahabharata* where *Matsya* king reigned. The region is somewhere in Rajasthan state

Vishnu : He is the supreme lord of the manifest and the unmanifested universe. All the phenomenon of the world is under his control and command. *Konkana Brahmans* exalt *Vishnu* as their supreme and follow the *Vaishnavism* propounded by *Madhwacharya*. *Vishnu* is also a *Vedic devata* (refer *Vishnu sukta* in *Rig Veda*). *Vishnu* is one among the trinity i.e., *Vishnu*, *Brahma* and *Siva*. *Vishnu* has the role of the protector and sustainer of the universe and is capable of taking *avatars* to establish *Dharma* and slain the evil. *Lakshmi* is the consort of *Vishnu* and he is equated with the *paramatma* or *parabrahma*. The meaning of *Vishnu* is 'one who is everything and pervades everything'

Vishwamitra : He is one of the most respected *rishi*. From being a king he rose to become a *rishi* through intense penance and meditation. The third *Mandala* of *Rig Veda* is mostly associated to this *rishi*. He is the seer of the famous *Gayatri Mantra*.

Vitastha : One of the nineteen rivers mentioned in *Rig Veda* (10.75.5/6). Scholars consider, *Jhelum* river in central Punjab region represents this river

Vittoba : Also known as *Vithoba*, *Vittal*, *Pandarinath*, *Pandurang*, etc. A local *devata* of *Pandharpur*, *Maharashtra* and is an *avatar* of *Vishnu*. *Vittoba* represents monotheistic, non-ritualistic, *bhakti* driven and simple protocol aspect of Hindu culture. There are innumerable and profound devotees to lord *Vittoba*

Vrishabhadri : It is one of the seven hills of *Tirumala*, where Lord

Venkateshwara is settled. This hill is considered as the 6th in the order of enumeration

Vyasa : It is same as *Vedavyasa*

Wilson : *Horace Hayman Wilson* was an orientalist who was interested in Sankrit and Indian literature. He has written more than 15 books on Hindu texts

Yajnavalkya : A *Vedic rishi* known for metaphysical explanations and teachings and was the preceptor of King *Janaka* of *Videha / Mithila*. In the *Brihadaranyaka Upanishad* sage *Yajnavalkya* throws light on the nature of existence, epistemic doctrines and the proposition of the universal self *Atma* or *Parabrahma*. He also authored about the moral and ethical conduct of life

Yamuna : One of the largest tributary of *Ganga*, originating at a place called *Yamunotri* in Himalayas and joins river *Ganga* at *Prayagraj*, or *Triveni*. It is an important river in *Puranic* literature and scantily its reference is made in *Rig Veda*

Yaska : He was an ancient Indian grammarian and linguist belonging to 6th century BC. His main contribution was in a *Vedanga* i.e. *Nirukta*, the sciene of etymology.

Youvanashwa : It is the name of a king belonging to *Ikshvaku* dynasty.



Glossary of Terms

(concepts, titles, entities, rites & events)

Abdika : The first annual ritual after the death of a person. This ritual is observed on the death day (*tithi*) in lunar calendar

Acharya : In Indian culture an *Acharya* is considered as a guide, preceptor or instructor in conduct of one's life. *Acharya* is also a designation conferred to indicate scholarship, expertise and learnedness. *Acharya* means one who follows or practices a line of culture. Anglicised plural is *Acharyas*

Adhikamasa : A Sanskrit term meaning extra month. An extra month is added to a lunar calendar (*Shaka* year) roughly about every 32 months & 15 days cycle. Another way of deciding *adhikamasa* is finding a solar month which has two new moons. An *Adhikamasa* is also called *Purushotamamasa*. During this month, *Konkana Brahmins* do special *japa*, *namskara*, *parayana*, *tirtha snana*, etc.

Adhyaya : It means a lesson or chapter of a book or a portion of a literary work

Adwaita : *Adwaita* represents a school of thought that proposes that *Brahman* (supreme being) exists without second one; all other human experiences are due to *Avidya* or *Maya*. *Adwaita* is mostly propagated by *Sankara* and his disciples

Aghamarshana : A *pravara* that belongs to the lineage of sage *Kausika* / *Kaushika gotra*

Agrayanam : A day on which the food is prepared with freshly harvested rice, vegetables and fruits. *Seshagiri Prabhu* has mentioned that full moon day of *Ashwayuja* is considered as *Agrayanam*. However, currently *Konkana Brahmins* observe it on 3rd day of *Bhadrapada* month; it is called *navahna* (new rice)

Aitareya Brahmana : It is the *Brahmana* of the *Shakala* branch of *Rig Veda*. This text is ascribed to *Mahidasa Aitareya* son of a sage and *Itara*, a *Vedic* woman.

Ajamilopakhyanam : It is an account of *Ajamila* (name of a learned *brahman*), in a story form described in the 6th *skanda* of *Srimad Bhagavata* in chapters 1 to 3

Akshaya tritiya : It is the 3rd day in the month of *Vaishakha* and beginning of spring festival. This day is auspicious as the prosperity in this day will

remain as everlasting. Also, it is birthday of Lord *Parasurama*

Ambarisha : It is a *pravara* in the line of *Harita* and linked to *Kutsa gotra*

Amma : In Dravidian languages, it means mother or having the stature of an elder woman. This term is used along with a name to show respect. Eg. *Sithamma*

Amsha / amsham : A revenue village in Malabar, where a writer/an accountant *Menon* is appointed

Amso : Konkani slang for 'person of other Brahman community'. It indicate that a person belongs to other Brahman community and not Konkana Brahman

Anantha vrata : A festival in which Lord *Vishnu* is worshipped in the form *Anantashayan*. A *kalasha* is installed as a symbol of *Ananta* and *pooja* is conducted. This *vrata* falls on the 14th day of *Bhadrpada*. On this day, *Konkana Brahmans*, in their temples, hang various fruits and vegetables harvested by them and offer 64 different types of *naivedya* to the lord. At night *dwara darshan* is conducted i.e. lord is placed behind seven tapering screens (*dwara*)

Angirasa gotra : It is a *gotra* linked to *Angirasa rishi*

Anit : Sanskrit verbs without 'I' stem end vowels (suffix) with roots before forming tenses

Anka : There are several meanings for this Sanskrit term. Here, it means a literary structure of a play or drama

Anna : It is a Malayalam word *anna* അന്നം. One of its meanings is keep something near as a support. Example '*thalayanna തലയ്ക്കണ്*', a support to head. It is also called *annam*

Antyeshthi : A Sanskrit phrase meaning last sacrifice. It is the funeral rites of a person or the final *samskara* of a person who followed *Sanatana dharma*

Anudata : It is one of the three pitch accents of *Vedic* chant i.e., *udata*, *anudata* & *svarita*. It means grave or low accent. *Anudata* is marked with a horizontal bar below the syllable

Anushasana parva : It is the 13th part of the great epic *Mahabharata*. It contains conversations regarding the *dharma* of a leader and individuals.

Anuswara : It is the phoneme 'am / m' / अं at the end of any Sanskrit word. for example '*vanam*'

Apabhrahmsa : A group of *Prakrit* spoken-languages existed before the organized languages such as Sanskrit. These are lacking sufficient grammatical rules and regulations

Apasthamba school : A system of conducting religious life based on the doctrines set by *Apasthamba*, a *Vedic* author. This school follow *Taittiriya* branch of *Krishna Yajur Veda*. The Sanskrit texts associated to this contain injunctions related to *Vedic* rituals, and conduct of daily life. This school is more liberal than the *Boudhayana* school

Apnavana : Name of a *pravara* that belongs to *Jamadagni* and *Vatsa gotra*

Appa : In *Dravidian* languages, it means father or having the stature of an elder male. This term is used along with a name to show respect. Eg. *Krishnappa*

Apri sukta : In Sanskrit, *Apri* means propitiation to a deity or *devata*. *Apri suktas* are a set of ten *suktas* spread across the *mandalas* of *Rig Veda*. Most *Apri suktas* have 11 hymns exalting 11 different *devatas*. Each *Apri sukta* is linked to 10 different *Rishis* and their respective clans who have contributed to the bulk of *Rig Veda*. In all the ten *suktas*, the three *devatas* *Sarasvati*, *Illa* and *Bharati* or *Sarasvati*, *Mahee* and *Bharati* are exalted together. *Apri suktas* are used during specific sacrificial rites

Archakas : It is anglicized plural of Sanskrit term *Archaka*. *Archakas* is a class of people, mostly *Brahmans*, who conduct *poojas* & rituals in a temple or in homes of *Hindus*

Archananasa : It is the name of *pravara* that belongs to the lineage of *Atri rishi*

Ardhamagadhi : A language that is mostly spoken in Uttar Pradesh. It belongs to *Prakrit* class of languages and is considered as the predecessor of *Magadhi*

Arya : A title used to indicate one who does noble deeds or a noble person. It was a term used to greet a gentleman during *Vedic* and post *Vedic* times.

Arya Brahmanas : Generally, *Brahmans* who came from North India to South India are considered as *Arya Brahmanas*

Aryan : It is a demonym of Sanskrit *Arya*. It is a term hypothetically once used to describe ancient people who spoke Indo-Iranian language and who settled in the river banks of North India, Pakistan and Afghanistan. It is accepted that *Vedic* civilization sprang through *Aryans*. *Aryan* mean

one who is civilized and excellent

Aryans : It is anglicised plural of *Aryan*. It also means people of *Aryan* clan

Ashada : It is the 4th month of the *Shaka* year. This month occurs in June – July months. *Guru Poornima* occurs in this month

Ashirvada : It is a Sanskrit term which means blessings.

Ashram : A hermitage or monastery for spiritual practice associated with a specific *rishi*, *guru* or preceptor

Ashrama : It is a position or stage in one's life. Such as *brahmacharya ashrama*, *grihastha ashrama*, etc. Also termed as *Ashramas*

Ashtadhyayi : It is the name of a text written by *Panini* on Sanskrit grammar in *Sutra* style

Ashvayuja : The 7th month of the *Shaka* year (also known as *Ashwina*), which occurs in September – October months. *Navaratri* and *Deepavali* occur in this month

Ashwalayana sutra : They are aphorisms in two parts authored by *Ashwalayana* sage i.e. *Shrauta sutras* and *Grihya sutras*. *Shrauta sutra* is injunctions related to *Vedic* rituals and *Grihya sutras* are related to conduct of life specific to each stage of life. These *sutras* (aphorisms) instructs the steps for purification through specific rituals

Asterism : It is a pattern of stars or celestial bodies. *Konkana Brahmins* use the asterism of each person's star (*nakshatra*) and *Rasi* in determining their life course and suitability of a spouse while fixing marriage between two individuals

Atharva Veda : It is same as *Atharvana Veda*

Atharvana Veda : It is the fourth among the four *Vedas* and has hymns related to spiritual growth and everyday life

Atreya : A *pravara* belonging to the lineage of *Atri rishi*

Atri Gotra : This is a *gotra* and *pravara* linked to *Atri rishi* and many *Konkana Brahmins* having this were invited by *Parasurama* to *Gomantaka*

Aupasana : It is a *Yajna* that was carried out by married males along with their wives. The consecrated fire lit during a *Brahman's* marriage is preserved in the house (*grihyagni*) and offerings are made daily into it throughout one's life

Avantika : A Prakrit language spoken in *Avanti* province. The city of

Ujjain is capital of *Avanti*

Avatar / Avatara : A concept that depicts a paradigm that the Lord *Vishnu* descends in a specific form to protect the good and eradicate evil of the worlds

Avatsara : It is the name of *pravara* that belongs to *Kashyapa gotra*

Bahadur : A honorific title given to the high ranking officials in India during the reign of Kings and the British

Bahmann : It is a term used in *Prakrit* to denote *Brahman*

Bai : It is a suffix title used after a woman's name to indicate respect. E.g. *Lakshmi Bai*. Many of the *Konkana Brahman* women of earlier times had 'Bai' to their names

Bambhanna : Another term for *Brahman* in *prakrit*, for those who fight. This is based in the quote by *Sir William Hunter*

Bamhanna : Another term for *Brahman* in *Prakrit*

Bammann : Colloquial pronunciation of *Brahman* in *Goa*

Bammunn / Bammunnu : In vernacular *Konkani* it is husband of a *Brahman* woman

Barhaspatya : Name of a *pravara* related to *Brihaspati*, belonging to the *Bharadwaja gotra*

Bhadrapada : The 6th month of *Shaka* year. This occurs in August - September months

Bhagavad Gita : It is a 700 verse section with 18 chapters in *Bhishma Parva* of *Mahabharata* epic. It contains the essence of *Upanishads* communicated by Lord *Krishna* to *Arjuna*

Bhagavat / Bhagavata : It is *Srimad Bhagavata Purana*; it has 12 *Skandas* and sub chapters within; it promotes *bhakti* among readers towards Lord *Krishna* or *MahaVishnu*.

Bhagavatas : It is anglicized plural of *Bhagavata*. It is a Sanskrit word meaning a devotee, worshipper or follower of a supreme god, often *Vishnu*, *Siva*, *Krishna*, *Rama*, *Devi*, *Ganesha*, etc. They believe their lord is all pervading and the provider of everything

Bhakti : A Sanskrit term meaning a spiritual love, deep affection or devotion towards a *devata*, god, entity or supreme being

Bhamani : A Muslim dynasty established by *Bahman Shah* on *Deccan plateau* in *South India*

Bharadvaja / Bharadvajam : It is the name of a *gotra* linked to *Bharadvaja rishi*

Bharata varsha : King Bharata's realm; Expanse of land, whole of Indian sub-continent including, Afghanistan, Pakistan, Nepal, India, Bhutan, Srilanka, parts of Tibet & Myanmar

Bhargava : It is the name of a *pravara* belonging to *Vatsa* and *Jamadagni gotra*

Bhishma Parva : It is the 6th section of *Mahabharata* (18 sections). The venerated *Bhagavad Gita* is present in this section.

Bhurnni : It is a Sanskrit term that is reported to be appearing in *Rig Veda* in many places and it means excited or inspired. The author Seshagiri Prabhu mentions that the word Nampuri may have emerged from *bhurnni*

Bijapur sultan : Any king or chieftain belonging to Adil Shahi dynasty of Bijapur

Bombay Presidency : One of the subdivisions of British India with headquarters in Bombay. It included Coastal Maharashtra, South Gujarat, North/coastal Karnataka and parts of Goa

Boudhayana school : A system for conducting one's life based on the doctrines set by *Boudhayana*, a *Vedic* author. It follows *Taittiriya* branch of *Krishna Yajurveda*. It has both *Shrauta* & *Grihya* sutras attached to it. The texts of this school contain injunctions related to *Vedic* rituals, conduct of daily life and principles of mathematics

Brahma yajna : It is one of the five daily sacrifices prescribed for a *Brahman* that involves, studying and learning *Vedic* scriptures and other sciences, meditation during dawn & dusk, and practice of enjoined *dharma*. A householder *Brahman* must also teach *Veda* and other sciences to other *Brahmans* and seekers

Brahmachari : As per the *Sanatana Dharma* tenets, a *brarmachari* is a person in the first stage of life that is filled with training and learning the principles of *Veda* under the guidance of an accomplished teacher. A *brarmachari* is supposed to reflect on the words of a preceptor and follow the injunctions of the teacher. It is the first stage and state among the four stages of a human life

Brahmacharya : A Sanskrit term meaning the state of being a *Brahmacchari*

Brahman : A person belonging to highly ranked existential reality in a human society through rigorous learning and sacrifice. According to

Bhagavad Gita (18.42) the qualities / mindset of a *Brahman* include self restraint, austerity, cleanliness, forgiveness, uprightness, inclination for learning, expertise and awareness of the supreme. An ideal Brahman must have learnt *Veda*, *Vedanga*, *Mimamsa*, *Purana*, *Itihasa*, *Dharma Shastra*, and *Karma kanda*. A Brahman must also engage in *tapas*, *yogabhyasa*, service of parents, elders, and teachers, and must be *bhakta* to *Siva*, *Vishnu*, *Shakti* or *Surya*.

Brahmana : A set of *Vedic* literature and a source of liturgical instructions for conducting *yajnas* and *yagas*. They are written in prose form. After *samhitas*, they have the next order of importance in *Vedic* system of practice.

Brahmana bhojana : A Sanskrit phrase meaning feeding of *Brahmans*. As part of rites/functions of *Konkana Brahmins* (especially a marriage), a feast is organised. The *Brahmins* attending the rites is served food in a methodical manner with care & devoutness

Brahmanas : It is anglicized plural of the term *Brahmana*

Brahmancho : A Konkani usage to indicate a person belongs to general *Brahman* community

Brahmanic / Brahmanical : Anything that belongs to *Brahman* characteristic, nature, position, stature or community

Brahmanism : It is a demonym associated with the *Brahman* community. Any idea, concept, practice, paradigm, values or beliefs associated to *Vedic*, *Puranic*, or *Sutra* texts that is followed by *Brahmins* is considered as *Brahmanism*. The term is often used derogatively by westerners and others with the assumption that *Brahmins* have been deliberately dominating other communities in India

Brahmanness : The Sanskrit equivalent of this anglicized term is *brāhmanatva* or *brahmanata*. This term indicates having the characteristics of *Brahman* practices, position, status, community or idealism

Brahmins : Anglicized plural of the term *Brahman*. Also, it means *Brahman* community

Brahmanya : See *Brahmanness & Brahmanical*

Brahmayajna : See *Brahma Yajna*

Brihadaranya Upanishad : One of the ten major *Upanishads* of ancient *Vedic* literature. The sage *Yajnavalkya* explains about the supreme being and supreme path in this *Upanishad*

Brihadaranyaka : It is another name for *Brihadaranyaka upanishad*

Buddhism : A paradigm or system based on the teachings of *Buddha* (*Siddhartha Gautama*). It has traditions, customs, beliefs and practices based on the principles of *Buddha*

Canara : A term coined by the Europeans (Portuguese, British & Dutch) to mean 'Kannada' or people living in coastal Karnataka

Chaitra : It is the first month of *Shaka* year. This month occurs in March-April months. The season linked to this month is *Vasantha* (spring)

Chakra : A Sanskrit term meaning a disc. A six petalled inner part with outer 108 serrated edges is symbol of *Vishnu* (called *Sudarshan Chakra*). *Vishnu* holds *Chakra* in his right hand; it illumines the mind and shows auspicious path. *Konkana Brahmins* apply mark of *Chakra* on their body as per the *Vaishnava* system of *Madhwa*

Chandas : This Sanskrit term has many meanings. Here it is taken as one of the six disciplines of *Veda* i.e. *Vedanga*. Science of *Chandas* guides the number of syllables and the duration of morae in a *Vedic* verse. Though there are innumerable *Chandas*, seven are very prominent in *Vedas*

Chataka krama : A system of doing annual *Shradha* of a departed person. In this scheme, instead of feeding three *Brahmins* representing, *Janardhana* (*Vishnu*), *Pitr* (ancestors), and *Atithi* (guest as lord *Vishnu*), symbolic three fires (*Agni*) is installed and oblations are made to *Vaiswadeva*. It is assumed that *Konkana Brahmins* often follow this as *Madhwacharya* has allowed it as valid form of *Shradha*

Chaturmasa : A period of four months for observing austerities, pious activities and learning spiritual matters while being at home or one place. On *Ashada shukla ekadashi*, it begins and ends on *Kartika shukla dwadashi* i.e. 12th day of *Kartika* month

Chingam : 1st month of Malayalam Solar Calendar. It begins in mid August and ends in mid September. The Malayalam year began in the year 825 AD and its new year begins from the first day of *Chingam* month. The zodiac sign of this month is *Leo*.

Chitpavan : A specific *Brahman* community in Maharashtra that has inhabited the *Konkan* region. They are also known as *Konkanastha Brahmins* / *Chitpavana Brahman*. The name of this community indicates the meaning 'pure of mind'

Chitpavanas : It is anglicized plural of *Chitpavan*. It refers *Brahmins* belonging to *Chitpavan* sect

Christian Era : The current system of dating that began approximately 2000 years ago based on the assumption of the birth of Jesus Christ in Jerusalem. The western solar calendar based on this era was assumed to be created by Pope Gregory XIII. The solar calendar that most countries follow are Gregorian Calendar of Christain era

Chyavana : A *pravara* that belongs to the lineage of *Jamadagni* and *Vatsa gotra*

Cochin : Before 1947, the name Cochin had three implications. 1. It was a state ruled by Cochin kings from Tripunnithura and Ernakulam. 2. It was a taluk by name Cochin proverty, which had nine villages, out of which *Cherlayi* and *Mattancherry* were dominated by *Konkana Brahmins*. 3. It was a town by name Cochin town which included the bazars of *Cherlayi*, *Mattancherry* and *Fort Cochin*. Currently it is a metropolitan port city by name Kochi having many urbanized parts and a population of about 2.1 million. A large settlement of *Konkana Brahmins* is there in *Mattancherry*, *Ernakulam*, *Thammanam*, *Palluruthy*, etc.

Cochin Thirumala Devaswom : An administrative system of *Goshripuram* region of *Mattancherry* in *Ernakulum* district. The administration is elected by the *Gowda Saraswat Brahmins* to manage the *Goshripuram* temple, its subsidiaries and related institutions.

Conkan : Another term for *Konkan*, which means, that which belongs to *Konkan* region. This usage is found in some Mohammedan records

Daiva yajna : It is one of the great five sacrifices that are to be performed by a *Brahman*. It is offering daily worship to the *Vedic* gods through *havan*, *bali* and *upasana*. It is also a faithful recognition of *devatas*' presence in governing laws and functions of the universe

Dakshina : A Sanskrit term found in *Sanatana Dharma*, *Hindu*, *Buddhist*, *Jain*, *Sikh* texts and practices. It is a voluntary gift, donation, or honorarium given to a spiritual guide, teacher, monastery, temple, etc. During marriages of *Konkana Brahman*, the father of the bride gives a gift to the bridegroom, which is called *Vara Dakshina*

Dakshina patham : It means Southern region or route to the south

Darbha : A type of tropical grass that is considered as sacred and used in dried form in *Vedic* rituals. Almost all *Vedic* ceremonies need this grass as an important element. The botanical name of this grass is *Desmostachya bipinnata* and is also known as *kusha* grass. *Konkana Brahmins* use this grass in most of their rituals

Dasa gotra Brahmans : Konkana Brahmans belonging to 10 major Gotras. Shri Parasurama invited Gowda Sarasvat Brahmans of 10 gotras to migrate to Goa.

Dashami : The 10th day of waning or waxing fortnight of a lunar month

Dasis : It is anglicized plural of *Dasi*. It is a Sanskrit term for female servant or chaperon

Desa : A Sanskrit term used to indicate a geographical region or province

Desastha Brahman : Brahman community belonging to *Pancha Dravida* classification. Most of them are in Maharashtra and have produced many leaders such as *Bhavabhuti*, *Varkari*, *Jnaneshwar*, *Samarth Ramdas*, *Eknath*, *Nivritinath*, *Mukta Bai*, etc.

Devarata : It is a *pravara* belonging to *Vishwamitra* gotra

Devas : It is anglicized plural of *Deva*. The Sanskrit term *Deva* indicates an entity that is heavenly, divine, excellent, exalted or shining. It also means as a deity or god

Devaswam : A Sanskrit based term, meaning the property of a *Deva* / deity. It also means a body that administers, manages or governs the property and functions of a specific temple on behalf of the *Deva*

Devata : The term *devata* has a smaller implication than *Deva*. *Devata* means a deity, divine entity, benign spirit or an idol. GSBs often invoke three types of devatas during auspicious occasions i.e. *Ishta devata*, *Kuladevata* and *Grama devata*

Devatas : It is anglicized plural form of *Devata*

Devi mahatmya : A Sanskrit text that glorifies *Durga* as the creator, sustainer and destroyer of the worlds. This is part of *Markandeya Purana* and *Durga Saptashati* is part of *Devi mahatmya*. It is recited during *Navaratri* in *Devi* temples of Konkana Brahmans

Dhajana : A Konkani term literally meaning ten people, representing whole community

Dhananjaya gotra : It is a *gotra* linked to *Vishwamitra* lineage, and is popular in Andhra & Telengana

Dhanu : 5th month of the Malayalam solar calendar. occurring in the 2nd half of December and ends in mid January. The zodiac sign Sagittarius corresponds to this month

Dhara : It is a rite during the marriage of Konkana Brahmans in which the bride's right hand is placed on the groom's right hand and bride's

parents shower their blessings and approval of this union is expressed by pouring sanctified water. The flow of this water on top of the couple's joined hands is called *dhara*

Dharma shastra : A collection of Sanskrit texts that expounds conduct of life and daily practices. Duties, responsibilities and ethics to be followed by specific class of people are explained in them. *Dharmasutra*, *Smriti* and *Nibandha* constitute *Dharma Shastra*

Dharma shastras : It is an anglicized plural form of *Dharma shastra*

Dharmadevata : These are specifically guarding deities or ethereal entities that are associated to a particular family or its lineage. It is assumed that *dharmadevata* of a family protects its members from evils or calamities

Dharmasindhu : It is a compendium of the *dharma shastra* with three sections. It is authored by a learned scholar belonging to Konkani *desa* named *Kasinath Upadhyaya*, and was written in the early part of 19th century. It has been reported that the British judges used this text to settle cases related to the Hindu religious matters

Dhoti : A traditional garment of India, worn mostly by men. It is a rectangular piece of cotton or silk cloth with borders around it. It is worn by knotting one side of it in the waist and leaving the other side free to cover the legs. *Dhoti* is also known by the terms *vesti*, *mundu*, *panche*, etc. Its anglicized plural is *dhotis*

Dipavali : A pan India festival of lights and prosperity. It is celebrated in five days beginning on the 13th day of moon waning phase (*Krishna paksha*) of *Ashwayuja* month. The main *Diwali* / *Dipavali* / *Deepavali* fall on the new moon day of this month. *Konkan Brahmins* celebrate this festival with splendor and vigor

Dipotsava : This festival falls on full moon day of *Kartika month*. *Konkan Brahmins* light lamps planted in melons and earthen pots to impell darkness and attract prosperity. Amla tree is worshipped on this occasion and amla fruit is also consumed. *Vyasa pooja* is performed as gratitude to the knowledge given by *Vedavyasa*

Ditha : It is a Malayalam term meaning wooden toy elephant. This noun word is formed by joining meaningless syllables *di+tha*, unlike the root (*dhatu*) system of Sanskrit

Diwan : A title of honor given to high officials in regal governments of Cochin and Travancore. A Diwan is immediate subordinate to a minister or *mantri*

Dorkko : It is a slang used to refer to a Konkani speaking Gowda Saraswat Brahman.

Dravid' : It is found in *Puranas & Ithihasas* and indicates inhabitants of or belonging to south of *Vindhya* mountains. *Dravid* also means 'knowledgeable or wise person'. *Dravid*, include five sets of Brahman community. Westerners & some sociologists have given a misrepresented meaning to it as non-Aryans. (See *Pancha Dravidas*)

Dravid² : It also means belonging to or relating to *Dravid*, i.e. south

Dravida Brahmans : Brahman community that belongs to *Pancha Dravidas*

Dravidars : A term used to indicate one of the five sections of *Dravida Brahmans*, i.e. *Pancha Dravidas*. (Note, this is not the concept of *Dravida* used by some political parties)

Dravidas : Plural form of *Dravid*. It also means people who belong to *Dravid* community

Dravidian : It is an anglicized term which means, that which relates to or belongs to *Dravid*

Dwaita : A Vedantic school proposed by *Madhwacharya* based on the doctrines of *Upanishads*, *Brahmasutra* and *Bhagavad Gita*. This school proposes that *Paramatma* and *Jivatma* are separate and distinct realities, and the later eternally depends on the former. *Dwaita* indicates dualistic interpretation of the absolute

Dyov / dyova : In *Vedic* literature it is sky

Embran : A Malayalam term to show reverence to *Brahmans*. It is short form of *embranchiri*

Embranchiri : A Malayalam term to show reverence to *Brahmans*. Often this is used to refer to *Tulu Brahmans* or *Brahmans of North Kerala*

Ethnographical Survey : The Government of *Travancore* had initiated a Survey to understand the anthropological and sociological fabric of the state, for which a questionnaire has been sent to various scholars and leaders of each community. The data so collected may have been published in the *Travancore State Manual* Published in the year 1906

Gada : A Sanskrit term meaning mace or club. *Vishnu* holds a *Gada* called *Kaumodaki* in his second left hand and is a symbol of punishment for the vices and inertia. *Konkana Brahmans* apply *Gada mudra* on their body as per the *Vaishnava* system

Ganapathi Pooja : Before the start of any auspicious event such as marriage, house warming, etc. the first *pooja* is performed to *Ganesha*, the remover of hurdles & impediments

Gargya : It is a gotra linked to *Garga rishi*

Garuda Purana : One of the 18 *maha puranas* which is attributed to *Garuda*, the vehicle of Lord *Vishnu*. It contains, cosmology, praises to *Vishnu*, ethics, good versus evil, theory of heaven and hell & life after death. This *purana* is often recited in homes of bereaving *Konkana Brahmins*

Gatha : This Sanskrit term has many meaning, 1. Refers to song or verses relating to an event or story. The verses have a narrative attribute. 2. It is also refers to dialects related to *Prakrit* languages such as *Pali*, *Ardhamagadhi*, *Sauraseni*, etc.

Gauda Brahmins : *Pancha Gowdas* put together is known as *Gauda Brahmins*

Gauda Sarasvata Brahmins : It is another name for *Konkana Brahmins* or *Gowda Sasrasvat Brahmins* (GSB)

Gauda Sarasvata Konkana Brahmins : M Seshagiri Prabhu has used this phrase often to refer to the *Konkana Brahmins* / *Gowda Saraswat Brahmins*

Gauda Sarasvata Brahmins : *Konkana Brahmins* often use this name to refer to their community. They associate themselves with the *Sarasvata rishi* on the banks of river *Sarasvati* as their preceptor and later, migrating to *Trihotrapura* of *Gauda desha*. When they came to *Gomanta*(Goa), they maintained their identity as linked to *Sarasvata rishi* and to *Gauda* region

Gauri pooja : This *pooja* is performed by married women and unmarried girls (but not widows) to the goddess *Parvati* for the welfare of the family and to obtain a good husband

Gauri tritiya : It falls on the 3rd day of *Bhadrapada* month. *Gauri* is a name of *Parvati*. Married women observe fast and perform *Gauri pooja* on this day for the welfare of the family. Unmarried women also perform *pooja* on this day for a suitable husband

Gautama : It is the name of *gotra* associated to the *Gautama rishi*, one of the *Saptarishis*

Gayatri : There are many meanings to this Sanskrit term. First, it is a specific and profound *mantra* from *Veda*. Second, it is a goddess (*Savita*,

Vedamata, etc.) and third, it is a meter (*Chandas*) of a *Vedic* verse with 24 syllables in it

Ghati : Also known as *Ghadi* is a unit of time in India, approximately one hour is equal to two and half *Ghati*, and a 24 hour cycle is 60 *Ghati*. One *Ghati* is 24 minutes

Goa Kannada : It is also called '*goykannadi*'. It is a written form for documents in which the Konkani words are written in Kannada script with some Kannada words

Gomantaki : It is a language / dialect of Konkani that is spoken and used in Goa (*Gomantaka*)

Gondi : It is a Dravidian ethnic-linguistic tribe of India. Collectively called *Gondars*

Gondvanam : It is a region in India named with reference to *Gondi* people. The region includes mainly the modern Odisha, parts of Madhya Pradesh and Chattisgarh

Gopichandana : A special type of mud from Dwaraka, Gujarat. The *Gopis* applied this yellowish mud on *Sri Krishna* in playful mood. This mud is applied by *Konkana Brahmans* on their body as part of daily rites as per the instructions of *Madhwacharya*

Gotra : It denotes a cultural lineage beginning from a specific *Vedic* sage. The term means a clan that is descendants of a specific *rishi* or sage and is culturally associated to respective patrilineal systems. Its anglicized plural form is *Gotras*

Govardhan : It is a sacred hill that was used as an umbrella by *Sri Krishna* to protect his subjects. In some texts it has been mentioned that Goa had the name *Govardhan*, as it had fertile land and atmosphere for higher learning.

Govu : It means 'husband' in Konkani. Women of Konkani sects other than *Brahmans*, call their husbands as '*govu*'. Brahman women call their husband as '*bammunnu*'

Gowda Sarasvat Brahman : It is a Brahman community which is a part of larger *Sarasvat community*. This *Sarasvat community* is acknowledged as migrants from *Gowdadesa* to Goa and other parts of India. Seshagiri Prabhu has written many articles and essays on the history of this Brahman community. In short, they are called as *GSBs*. they are known by following ways : *Gowda Saraswata Shenvayi Konkana Brahman*, *Gowda Saraswata urfa Shenvayi Brahman*, *Gowda Saraswata Konkana Brahman*, *Gowda*

Sarasvata Konkanaastha Brahman, etc.

Gowda Sarasvat Brahmans : Anglicized plural of *Gowda Sarasvat Brahman* or collectively referring to people of this community

Gowda Sarasvats : An anglicized short phrase to indicate people of Konkana Brahmans (Gowda Sarasvat Brahmans)

Gowdas / Gaudas : *Brahmans* belonging to regions in the north of *Vindhya*. There are five sets of *Brahman* community that belong to *Gowda* classification (see *Pancha Gowda*)

Grama devatas : It is anglicized plural of *Grama devata*. It is a Sanskrit phrase which means *devata* of a village. *Konkana Brahmans* offer respect to the presiding or guarding deity of the village where they live. Along with *Kuladevata*, *Grama devata* also is revered

Grihapraveshana / Grihapraveshaniya homa : It is consecrating a fire for oblation which is conducted as part of escorting a new bride to her husband's home

Grihastha : A Sanskrit term which means a person who manages home and family or a householder. When a person decides to become a *grishasta* after education, he enters into a married life, with the responsibilities of maintaining a home, raising a family, educating one's children, and leading a family centred dharmic social life. People who have taken up the second step of life according to 'ashrama' scheme are also called *Grihastha*

Grihasthas : It is an anglicized plural form of *Grishastha*

Grihya fire : A fire lit at the time of a *Brahman's* marriage. It has to be preserved in respective homes and be nourished by the married couple everyday till the end of their life

Grihya karika : A Sanskrit phrase meaning explanation on the contents of *Grihya sutras*. Explanatory stanzas on *grihya sutra* is *Grihya karika*

Grihya karma : A Sanskrit phrase which means actions of a householder such as *pancha Yajnas*, *samskaras*, etc., which are enjoined in the *Smritis*

Grihya parishishta : A *parishishta* is an attachment or annexure to some literature. *Grihya Parishishta* is a set of texts that are linked to *Grihya sutras*

Grihya Sutra : It is aphorisms that give injunctions for *Vedic* practices regarding daily or regular rites to be performed by male and female householders such as *samskaras*, *pancha maha yajna*, and other seasonal rites. Its plural is *Grihya sutras*

Gurijars : A set of *Brahmans* who belong to *Pancha Dravid* classification. Many of the *Brahmans* in Gujarat and Rajasthan belong to this denomination.

Guru : A Sanskrit term meaning a teacher, guide, mentor, expert or master. It has other connotations such as a dispeller of darkness, a person of authority, an agent to lead to enlightenment, a reverential figure or a position of spiritual authority

Gurujan : In Indian culture, especially among *Konkana Brahman*s, *gurujan* is a bunch of people who take an educator's role or a guiding position at each stage of life of a person. It may include, mother, father, elder brother or sister, grandparents, priests, gurus, teachers, husband, elders in the community, etc. *gurujans* is its anglicized plural form

Hanuma jayanti : This is the birthday of *Hanuman*, the staunch devotee of Lord *Rama*. It occurs a day before the *Pournami* or full moon of *Chaitra* month of *Shaka* era

Hapta hindu : The Parsis and ancient Greek pronounced the *Saptha Sindhu* as *haptha hindu*

Harinama : The term collectively indicates the sacred names of *Vishnu*

Harivamsa : An important Sanskrit literature of *Vaishnavas*, which was created as an appendix to *Mahabharata*. It contains more than 16000 verses and describes the greatness of *Krishna / Vishnu* as supreme lord. It has three *parvas* or sections

Harsha Charita : It is the biography of an emperor *Harsha* who ruled a part of India in 6th century. The biography was written by *Bana Bhatta*, a poet in the emperor's court

Hasta : The 13th, among the 27 asterisms of the Hindu system of astrology, which cyclically occurs every month as per the position of the moon in relation to Sun

Havig / Havigar : It is a term to indicate a Brahman belonging to *Havigam* region (one of the communities in *Pancha Dravida*).

Havika Brahman : It is same as *Haviyaga Brahman*

Haviryaga : It is a kind of *Yaga*, included in *Trihotra yagas*

Haviyaga : They are a set of Brahman belonging to *Pancha Dravida* classification who have established their presence in Karnataka. The name is formed as they performed *havan* and *homa* as their profession. Their other names are *Havigar*, *Havyaga*

Himavat : The term is used to personify the Himalayan mountains or ranges

Hindu : Though there are different interpretations to this term, it is often used as an adjective to denote people or culture that is ethnically, culturally and spiritually associated to the *Sanatana dharma* that sprang in the Indian subcontinent through naturalistic and existential process without influence of externally indoctrinated beliefs and injunctions

Homa : A Sanskrit term meaning pouring into sacred fire. It is also called *havan*. It is similar to *yaga* but in smaller scale. There are different *homa* such as *sudarshana*, *Ganapati*, *Mrityunjaya homa*, etc., performed at houses of *Konkana Brahmins*

Homams : It is anglicized plural of *homam*. *Homam* is malayalam term for *Homa*

Indrapradama : It is a name of a *pravara* that is associated to *Vasishta gotra*

Indu : As Parsis cannot pronounce *Saptasindhu*, they uttered *Hapta Hindu*. The Greeks who came to India later, could not say *Hindu*, as the syllable 'ha' was absent in Greek. They said '*Indu*' instead of '*Hindu*'. Thus, India emerged from '*Indu*'

Ishtadevatas : *Ishtadeva* or *Ishtadevata* is a deity cherished by a person, family, or a community. Often, *Ishtadevata* will be the deity of the main temple of a locality. For Example, the *Ishtadeva* of *Gowda Saraswat Brahmins* of *Thuravur* town shall be *Lakshmi Narasimha*. *Ishtadevatas* is its anglicized plural

Itihasa : It means history in Sanskrit i.e. 'as it is being said'. *Ramayana* and *Mahabharata* are considered as ancient *Itihasa* of India. Sometimes it is used as *Itihasa Puranas*

Itihasas : It is the anglicized plural of *Itihasa*

Jamadagnya / Jamadagnyam : The term indicates relation or association to *Jamadagni rishi* and it is a name of a *gotra* of *Konkana Brahmins*.

Janapadas : A term indicating 'people of a land'. During *Vedic* age, there were 16 *Janapadas*, or lands / provinces with distinct set of people under kings of respective regions

Japas : It is anglicised plural of *Japa*. *Japa* is a Sanskrit word meaning uttering in low voice or repeating a word/sentence mentally. *Japa* is a meditative repetition of a *mantra*. *Konkana Brahmins* do *gayatri japa*, *ashtakshara japa*, etc., daily

Jati : A Sanskrit term which means 'being born as or being brought into existence'. It has both biological and sociological implications. It is applied to classify different communities based on their practices and relative status

Jyeshtha : The 3rd month of *Shaka* year, which occurs in April - May of Gregorian calendar

Kaivalya matta : A very old *Guru parampara* of *Konkana Brahmins*. The *Kaivalya matta* was established in the 8th century by *Vivaranananda Saraswati* who was initiated by *Govindapadacharya*. Currently, the 77th *Guru* of the *Matta* is *Shivananda Saraswati* and it is headquartered in *Kavale*, Goa. The *Matta* follows *adwaita* school of *Vedanta* and its followers are *Smarthas*

Kanakkupilla : A Tamil phrase, used as an administrative title to an accountant or bookkeeper

Kanakubja Brahmins : Proper term is *Kanyakubja Brahmins*. They are one of the denominations of *Pancha Gowdas*. This *Brahman* community has been in the north of *Vindhyas*

Kanarese : This term indicates people of coastal region of Karnataka state. The term was coined by the Europeans (Portuguese, British and Dutch) to mean 'Kannada' or people living in coastal Karnataka. See *Canara*

Kanchuka : Clothing that is closely fitting to the upper part of the body. It was worn by the women of the *Konkana Brahmins* in the olden days

Kanda : It means portions of a large text or a specific portion of a text

Kandanukraminka : Here, it is the index of the *Kandas* of *Taittiriya Samhita* of *Krishna Yajurveda*

Kandas : It is anglicized plural form of *Kanda*

Kann : This Sanskrit term means speck of a grain or individual grain

Kannada : A major language of India mostly used in Karnataka and nearby regions. Kannada script and language is assumed to be evolved from *Kadamba* script and usage

Kanya Varana : An event related to betrothal. After the *Konkana Brahman* families i.e. the parents and elders of a bride and the bridegroom, has finished their marriage settlement, the bride is exalted with sanctified rice (*akshata*), jewellery, clothes and flowers by the parents, elders and relatives of the bridegroom

Kanyakubja Brahmins : A community that belongs to *Pancha Gowda* classification and have originated from *Kanyakubja* region (Kannauj). They have many sub-sects such as *Sanadhya*, *Pahadi*, *Jujhoutia*, *Saryupareen*, *Bhumihar*, *Chattisgarhi*, and Bengali Brahmins

Kanyakubjars : It is a demonym of *Kanyakubjam* or *Kanyakubja Brahmins*

Karahadar : People who are belonging to *Karhat* region mentioned in *Sahayadri Khanda*. *Karhat* region is in Maharashtra - Karnataka where *Karha* river is flowing

Karnata : One of the denominations of *Dravida Brahman* community. This group of Brahmins is associated to the Karnataka region according to *Sahyadri Khanda*. It also means the language of Kannada

Karnatak : This term indicates relation to Kannada language or state of Karnataka

Karnatak lipi : Lipi is Sanskrit word (*lipika*) which means, a letter, alphabet or scripts. Karnatak Lipi is the letters or style of writing of Kannada Language

Karnataka Brahman : One of the five Brahman communities of *Pancha Dravidas*, i.e., *Karnata Brahmins*. Most of the *Karnatak Brahmins* belongs to *Smartha* or *Madhwa* sects

Karnataks : An anglicized term used to indicate Brahmins who belong to *Karnata* i.e. one of the *Pancha Dravida* denomination

Kartika : 8th month of the *Shaka* year. It occurs in October – November months. It is considered that Lord *Vishnu* resides in the *Tulasi* shrub in this month and rise up again from there on *Uthana Dwadashi*

Kashyapa / Kahsyapam : There is *gotra* in this name (related to *Kashyapa rishi*) and *Konkana Brahmins* belonging to this *gotra* were invited by *Parasurama* to Goa

Kaukanam : It is a term that is referred in the *Bhishma Parva* of *Mahabharata*, which is assumed to be related to the origin of *Konkana* word

Kaundinya : It is the name of a *gotra* that is related to *Kaundinya rishi*

Kaushika / Kaushikam : It is a *gotra* related to *Vishvâmitra rishi*, but having different *pravaras*. There are 25 *pravaras* linked to this *gotra*

Kaushitaki Brahmana : This *Brahmana* is linked to *Bashkala* branch of *Rig Veda*. It contains 30 chapters and 226 *Khandas*. It is also known as

Sankhyayana Brahmana

Kavya Kerala Panineeyam : It is a work on Malayalam grammar and rhetoric by *A R Raja Raja Varma*

Keralolpati : A Malayalam literary work which gives account of origin and legends of Kerala

Kodungaloor Kunjikuttan Thampuram : He was a Malayalam poet, who created great works such as *Kavibharatam*, *Ratnapanchakam*, etc. His real name is Rama Varma (1864-1913). He invited Shri Seshagiri Prabhu to write about *Konkana Brahmans* in a monthly magazine called *Rasikaranjini*.

Koles : It is plural of *Kole*, which is a tribal group. *Koles* / *Kolars* are people belonging to it

Kolla Varsham : A Malayalam Calendar, also known as *Kollam Era* or *Malayalam Era*. It is a solar and sidereal Hindu calendar used in Kerala. The origin of the calendar has been dated as 825 AD (August) and has been used by *Chera* kings

Komkan : This is one of the terms used in the Muslim governance records for Konkani region

Kongar : It is a tribal community that belonged to a region of West Tamilnadu, roughly around Coimbatore and Salem. This region is called *Kongunadu*

Kongars : People who belonged to *Kongu* community

Konganna : It is assumed that the term indicates that which belongs to *Kongu* region. Westerners hypothesizes that the term *Konganna* might have come from this term if the Aryan invasion theory is held to be legitimate. There is no evidence that *Konkana Brahmans* settled or inhabited in *Kongu* province in the earlier times

Kongu : It is a term that indicates belongingness to *Kongu* people or region. (See also *Kongu* in *Glossary of Names*)

Konkan : A term that indicates relation or belongingness to *Konkana*

Konkana : There are many meanings for this term. 1. It is considered as a region in west coast of Indian peninsula. 2. A person or a thing belonging to *Konkan* region. 3. A Brahman belonging to *Gowda Sarasvat* sect 4. Name of *Parasurama's* mother (See *Konkana* in *Glossary of Names*). Other terms used are *Konkana*, *Konkannam*

Konkana Brahman : It is same as *Gowda Saraswat Brahman* (GSB)

Konkana Brahmanarude Charitram : It is a Malayalam book, which is a collection of essays by Shri M Seshagiri Prabhu, published by *Sukrtindra Oriental Research Institute*

Konkana Brahmins : It is an anglicized plural of *Konkana Brahman*. It also refers to people of *Gowda Saraswat Brahman* community. This community is known by many terms such as *Kongani*, *konganiyan*, *Kongini*, *Kongini Brahmannar*, *Kongneru*, *Konkana Biramannaru*, *Konkana Brahmannar*, *Konkanastha Brahmanaru*, *Konkani Brahman*, *Konkani Brahmannar*, *Konkanigararu*, *Konkanis*, *Konkanneru*, *Konkano*, *Konkanno*, *Konkkono*, etc.

Konkanastha : 1. The term generally refers to *Chitpavana Brahmins* of Maharashtra. 2. When the term is used as *Gowda Saraswata Konkanastha Brahman*, it refers to *Konkana Brahmins*

Konkanastha Brahmins : The term refers to *Chitpavana Brahmins* of Maharashtra

Konkani : A language mostly used in Goa, nearby Konkani regions and by the communities that have migrated to other regions during the Portuguese invasion of Goa. It generally uses *Devanagari* lipi for writing. Scholars have identified its links with *Maithili* / *Magadhi* (*prakrit*) language of *Gaud* region in Bihar and Bengal

Konkanis : It is a demonym to indicate Konkani speaking people and those who follow *Konkana* culture. In Kerala it generally refers to *Gowda Saraswat Brahmins*

Konkanna : It is a lexical variant of the term *Konkana*

Konkkanam : It has been hypothesized that the term *konkvannam* is transformed to *konkkanam* in course of time

Konkno / Konkkonno : A term used by *Konkana Brahmins* to refer to a person of their own community. It is a term colloquially used to mean *Konkana*

Krishnashtami : It is the birthday of lord *Krishna*. It occurs 8 days after the *Shravana poornima*. *Konkana Brahmins* celebrate *Krishnajanmashtami* with splendor, by observing fast, doing *sahasranama pooja*, performing mid-night *arghya*, singing *kirtans*, reciting *bhagavata*, offering special *naivedya*, etc.

Krishnavatar : 8th major avatar of *MahaVishnu*. Born to *Vasudeva* & *Devaki*. *Devaki Krishna* is a *kuladevata* of many *Konkana Brahmins*. *Srimad Bhagavata* depicts *Krishna* and his life events elaborately in it.

Lord Krishna is an important deity to *Konkana Brahmins* and *Janmashtami* is celebrated by them in traditional lore. The popular philosophical text, *Shrimad Bhagavad Gita* is filled with his teachings about the supreme state attained by an enlightened person

Kristu Puran : An epic poem with about 10,000 stanzas using a mix of Marathi & Konkani about the life events of Jesus Christ, written by Father S J Thomas Stephens. Traditional oral account suggests that the priest has used the work to woo upper class Hindus to convert them to Christianity. The original work is not traceable now

Kshatriya : In *Sanatana Dharma*, an existential reality with a role in protecting the boundaries of a state, nation, city, *dharma* or values. For defence, *Kshatriyas* takes warriors' role. In *Bhagavad Gita* the qualities of a *Kshatriya* is bravery, valor, fortitude, fearlessness, ability to confront in a battle, pride and generosity

Kshatriyas : It is anglicized plural of *Kshatriya*

Kshetra : A Sanskrit term having more than two meanings. The most suitable meaning here is area, place, land, domain, province or a country. For example, *Parasurama Kshetra* – the land or province of *Parasurama*

Kudumi : They are a Konkani speaking native community from Goa. They are also known by names *Kudumbi*, *Kunbi* or *Kurumbi*. Anglicised plural is *Kudumis*

Kukkann : A Sanskrit term that means a place with insufficient or inferior food grains

Kuladeva : It is another Sanskrit term for *Kuladevata*

Kuladevata : A Sanskrit term which means a deity or divine source of a family, clan or community. *Gotra* and *kuladevata* of a *Konkana Brahman* are closely related. The reverence to a *Kuladevata* is passed on to generations through specific practices. For example, family members visit their respective *kuladeva* regularly, or take up vows to overcome specific family problems. Male and female deities are included in the *Kuladevata* system. *Dharmadevatas* also are included in a *kuladevata* system. Each Brahman group had brought their *kuladeva* (family deities) to Goa from *Trihotra* and consecrated them in the villages donated by *Shri Parasurama*

Kuladevatas : It is an anglicized plural term for *kuladevata*

Kumbham : 7th month of the Malayalam solar calendar, which occurs in the 2nd half of February and ends in mid March. The zodiac Aquarius corresponds to this month

Kunkan : This is a term that often appears in foreign traveler's accounts and Muslim historical literature as reference to *Konkan* region

Kunkuma : A Sanskrit term for dry powder of Saffron or treated turmeric. Married women apply this on their forehead as mark of their bond with their respective husband

Kurma Jayanti : On the full moon day of the *Vaishakha* month Lord *Vishnu* appeared as *Kurma*, tortoise, to support and lift the *Mandrachal*, for churning the *Ksheera sagar*

Kutsa gotra : This is a *gotra* linked to *Kutsa rishi*

Lagnam : It is a slice of time of a day that has sacred, auspicious and powerful significance in bringing about success in any activity. It is closely related to *muhurtam*. *Konkana Brahmins* use different *lagnam* for occasions such as marriage, starting of a business, beginning of a journey, house warming etc. *Abhijith*, *Gopala* and *Godhuli lagnam* are the most popular ones

Laja homa : It is part of marriage ritual in which puffed rice is offered into the sacred fire by the bride and groom through the supply of offerings by bride's brother

Lalita panchami : The 5th day of *Ashvayuja* month, dedicated to *Lalita*, a form of *Durga / Parvati*. Married women observe fast and do *Lalita pooja* chanting *Lalita sahasranama*

Lunar year (calendar) : A lunar year is based on the cycles of moon's phases with respect to Sun. A calendar that is based on it is called Lunar calendar. *Konkana Brahmins* use Lunar calendar in determining their festivals, auspicious time and for *shradha* purposes. The calendar followed is *Shalivahana Shaka* era which began in 78 AD. *Konkana Brahmins* use solar calendar too i.e. *Kolla Varsham* or *Vikrama* solar calendar

Madhuchanda : Name of a *pravara* linked to *Dhananjaya gotra*

Madhuparka : A Sanskrit term meaning mixture of honey. It is a ceremony to mark a highest form of respect while honouring a guest. During marriages of *Konkana Brahmins*, the father of bride offer *madhuparka* (mixture of curd, honey, ghee, water and sugar) to the bridegroom as he is received at the *mantapa* or marriage pedestal

Madhwa : It denotes reation or belongingness to *Madhwacharya* or his doctrines. It also means that which is related to the philosophy and principles propounded by *Madhwacharya*

Madhyadeshkars : One of the *Pancha Dravida Brahmins* belonging to

the *Madhaydesa* region. It means middle land in Sanskrit, and is the plains between Ganga and Yamuna. The term may include *Brahmans* of Madhya Pradesh and Maharashtra

Madhyama purusha : In Sanskrit grammar, it is the 'second person' pronoun

Madras Presidency : It was one of the administrative sub-divisions of British India. The city of Madras was its headquarters. The Tamilnadu, Andhra, Some parts of Odisha, Kerala, and Karnataka (Except, states of Mysore, Travancore & Cochin) were administered from the Madras Headquarters. Census reports of Madras Presidency (especially Census report of 1901) were referred by Seshagiri Prabhu for his articles.

Magadhi : A Prakrit language originated from the Maithili. Even now people of Bihar, West Bengal & Odisha speak *Magadhi*. This language is also called *Magahi* or *Magadh*

Magha : 10th month of the *Shaka* year. This occurs in January-February months

Mahabharata : An epic poem and prose written by *Shri Vyasa* about the events of *Kuru* Dynasty. It contains more than one lakh Sanskrit verses and has eighteen *Parvas* or sections. Along with the unfolding story of the *Kuru* dynasty it depicts devotional, philosophical and spiritual matters, and is considered as 5th *Veda* of *Sanatana Dharma*. The references to *Konkana* and *Sarasvata* are made in several places in this epic. The popular *Bhagavad Gita* occurs in its 6th *parva* i.e. *Bhishma Parva*

Mahajan : A Sanskrit term which means vast pool of people. It refers to confraternity of people i.e. a community having similar practices and are interested in the entire matters of the respective confraternity (also see *Dhajan*)

Mahalaya Amavasi : The new moon day of *Bhadrapada* month; this is the final day of *Mahalaya paksha*. *Tarpan* or *shradha* to all ancestors are performed on this day

Mahalaya paksha : It begins from the 15th day of *Bhadrapada* month and ends on its new moon day (*amavasya*). *Mahalaya paksha* (also called *Pitr paksha*) occurs on the waning phase of the moon (*Krishna paksha*). Obsequies to the departed are performed on any day of this period, during which no festive ceremonies are held

Mahanavami : 9th day of the Navaratri. *Lakshmi* & *Saraswati* are exalted on this day by doing *pooja* to one's assets such as gold, silver, currency

chest, tools used for one's profession, the sources of knowledge such as books, etc. and instruments used to enhance one's leisure such as musical instruments, art tools, etc. *Konkan Brahmans* celebrate this day with splendor and pageantry

Maharashtri : It is a *prakrit* language that is spoken in Maharashtra region. It also means a person belonging to Maharashtra province

Maharashtrian : It is a demonym to indicate belongingness to Maharashtra region

Maharishi : A title to indicate a life style that is filled with seeking profound knowledge or awareness for the sake of cosmos. In Sanskrit it means 'great seer'. A *Maharishi* is a sage who has understood the deep aspects of life, spirituality and its dynamics and has utilized it to the benefit of the humanity

Mahasivaratri : The literal meaning of this festival is the great night of Lord *Siva*. This day occurs on the 14th day of *Magha* month in the phase of moon waning (*Krishna paksha*). Many *Konkana Brahmans* celebrate this festival with fasting and *pooja* to *Siva*

Mahatmyas : It is anglicized plural of *Mahatmya*. *Mahatmya* is a Sanskrit term which means greatness, magnanimity or majesty. Each lunar month has *mahatmya*

Maithili : It is a *prakrit* language spoken in the Indian states of Bihar, Jharkhand, and in Nepal. It uses *Devanagari lipi* now; previously it used *Tirhuta* script. It has been assumed that the Konkani language has deep influence of *Maithili* as the *Konkana Brahmans* migrated from *Trihotrapura*, where *Maithili* was used as the medium of communication. It also means as a region where *Maithili* is prevalent

Maitravaruna : It is the name of *pravara* belonging to *Kaundinya gotra*

Makaram : 6th month of the Malayalam solar calendar, which occurs in the 2nd half of January and ends in mid February. The zodiac sign Capricorn corresponds to this month

Malabar Quarterly Review : It was a Journal started in 1902, first edited by *C.V. Subrahmanya Aiyar*, and was published at Ernakulam and Trivandrum. It contained articles on history, sociology, anthropology, linguistics, Literature, culture, etc. Later, it was edited by *K N Sivarajan*. The journal was found to be published till 1915

Malayalam : It is a language of Kerala used for vernacular and official needs. It is a blend of Tamil and Sanskrit. It has vast literature and a well

structured grammar. M Seshagiri Prabhu had primary education through Malayalam medium.

Malayalam Era : It is same as *Kolla Varsham*. It is the beginning of Malayalam calendar that is based on solar days and accommodating Hindu sidereal system. The Malayalam calendar began in the year 825 AD at a place called *Kollam*

Malayalee : It denotes a native speaker of Malayalam, and also to indicate the belongingness to socio- cultural characteristics of Kerala. Its anglicized plural is *Malayalees*. It also is represented by *Malayali*

Malayali Brahman : Brahman community that is considered as the natives of Kerala from ancient times. *Namboothiri* is often considered as Malayali Brahmans

Mandala : This Sanskrit term has many meanings. Here, it refers to the sections of *Rig Veda*. The *Shakala* branch of *Rig Veda* has ten *Mandalas*

Mandapa : It is same as *Mantapa*

Mandapa Prathishta : A rite of installing main posts of the raised structure where a marriage or other auspicious function is to be conducted. It is done a few days before a marriage ceremony of *Konkana Brahmans*

Mangala snana : A Sanskrit term which means auspicious bath. It is a ritual that is conducted as a preparation for marriage. In this custom the married (non-widows) ladies would apply aromatic oil on bride and groom for their felicitous bath

Mangalasara : A Sanskrit term which means sacred thread. In *Konkana Brahmans* ' marriage, the groom ties a sanctified thread around the wrist of the bride as mark of their beginning of life together

Mangalasutra : A Sanskrit phrase meaning auspicious thread or amulet. It is a necklace, often made of gold, a groom ties around the neck of the bride at the time of marriage. It is a symbol for being married and bonded to a Konkana Brahman

Mangesha mahatmya : It is the final part of the *Sahyadri khanda* of *Skanda Purana*. It describes the origination and significance of *Mangireesha* (Lord Siva)

Mantapa : A Sanskrit term referring to a raised and pillared structure prepared for auspicious functions such as marriage and other functions

Mantapasabha : A Sanskrit phrase referring to the audience / spectators who witness the events happening in a *mantapa* or raised platform

Mantra / Mantram : The Sanskrit term means sacred utterance. A *Mantra* may be a single letter, word, sentence or set of verses and is a tool developed in *Sanatana Dharma* to focus attention or thought to respective entity or deity, that is to be repeated in mind or to be uttered during specific occasions. Its anglicized plural is *Mantras*. The term *Mantram* is a Malayalam word for *Mantra*

Manusmriti : A Sanskrit text written by Swayambhuva *Manu* to guide the four human existential realities of *Sanatana Dharma* i.e. *Brahman*, *Kshatriya*, *Vaisya* and *Sudra*. It has various chapters for stipulating specific duties, rights, laws, virtues, ethics, morals, conducts, etc. for individuals belonging to different existential reality and stages of life

Manushya yajna : It is one of the five sacrifices (*pancha maha yajna*) a *Brahman* is mandated to perform. This *yajna* includes serving the human beings, feeding of guests, poor, infirm and the weak, giving shelter to others, and comforting the grieving humans

Marana diksha : A vow to be observed by the kith of a deceased person for a period of one year from the day of the death. During this, the kith of deceased will not engage in any celebrations, but maintain austerities. Considering the practical difficulties, *Konkana Brahmans* have identified alternate rituals to bypass this stipulation

Marathi : A language widely used in Maharashtra for vernacular and official communication. This language is considered to have originated from *Maharashtri Prakrit* (markedly different from *Sauraseni* and *Magadhi Prakrit*)

Margashira : 9th month of the *Shaka* year. This month occurs in November-December months. This month is also known as *Margashirsha* or *Agrahayana*

Masika Shradhas : These are a set of rituals to be observed for a period of one year after 13 days of obsequies for a dead *Konkana Brahman*. These obsequies are to be performed every month on the lunar death day of the dead person after the *Sapindikarana*

Matrika Pooja : A Sanskrit phrase which means reverence to the divine mother. During marriage of *Konkana Brahmans*, reverence is made to the *Saptamatrika* i.e. seven mothers in the form of deities such as *Shakti*, *Vaishnavi*, *Brahmani*, etc.

Matsya purana : It is one of the main 18 *puranas* that describes the divine events associated to *Vishnu*, *Siva* and *Brahma*.

Matta : It is also called *Mata*, *Mutt*, or *Math*. It is a Sanskrit term meaning an institute, an escape or a monastery. A *Matta* is often associated to an *Acharya* or *Swami* and works as a community institution. *Konkan Brahmins* are linked to any of the four *Matta* i.e. *Kaivalya*, *Kashi*, *Gokarn* or *Chitrapur Matta*

Menavan : It is a title conferred to account keepers in erstwhile Kerala by Kings of Cochin & *Travancore*. Later the term transformed to 'Menon'. Also *Menokki*

Mohamedan : A term for a Muslim. It also means 'follower of Mohamed', the prophet of Islam

Mudgala gotra : It is a gotra linked to *Mudgala rishi*

Mundu : It is a Malayalam term for *dhotti*. Its anglicized plural is *mundus*

Murappennu : A Malayalam term which roughly means 'customary bride'. There was a practice of marrying the eldest daughter of a sister to the son of a brother (maternal uncle). The counter term for this word is 'murachakkan', customary bridegroom

Nadkarni : It is same as *Nadukarni*

Nadugauda : It means an 'administrator' in *Rashtrakuta* rule (between 6th and 10th century AD) in Karnataka and Maharashtra states. It is also called *Nadugavunda*, *Nadugowda*

Nadukarni : A surname found in Karnataka, Goa and Maharashtra. It is considered as a title given by erstwhile kings for people who maintained village or place records.

Naga panchami : It occurs in the 5th day of *Shravana* month of *Shaka* year. On this day the *naga devata* or diety of the snakes is worshipped by *Konkana Brahmins* for the protection of the family and maintenance of fertility of the family members

Nagabali : It is a special ritual (a sacrifice) performed to get rid of the sins caused by killing a snake, reptiles or other crawling animals and to get favor from the deity representing snakes. Newly wedded couple perform this to clear infertility. During this ritual all family members of the one who initiated the ritual would participate in it with the belief of repelling misfortunes, infertility and witchcrafts

Nagas : Anglicised plural of *Naga*. It is a Sanskrit term meaning serpent. Serpent deity is *Naga* and many *Konkana Brahmins* have installed *Naga* in their ancestral homes

Naidruva gotra : It is a *pravara* belonging to *Kashyapa gotra* and a *gotra* related *Naidruva rishi*

Nair : Nair is a person belonging to soldier / warrior community in Kerala during the King's rule. Its anglicized plural is *Nairs*

Namajapa : It is the practice of chanting names of *Vishnu* or *Siva* or one's favorite deity

Namburi / Nampuri : It refers to *Namputhiri / Namboothiri* Brahmans of Kerala. Its anglicized plural is *namburis*

Nandi shradha : It is a ritual for paying homage to the ancestors during the beginning of progressive events such as marriage, birth of a son, etc.

Napumsaka purusha : It is a Sanskrit term for neuter gender

Naraka chaturdashi : 14th day of moon waning phase (*Krishna paksha*) of *Ashwayuja* month. *Konkana Brahmans* consider this day as the day on which *Sri Krishna* slayed *Narakasura* (demon of hell). This day occurs on the second day of *Dipavali* festival

Narasimha Jayanti : The day in which Lord *Narasimha* manifested for *Prahlada*. It falls on the 14th day of *Vaishakha*. *Konkana Brahmans* celebrate this in great splendor

Narayana mudra : A stamp which depicts letters of 'Om Namō Narayanayāh' in nine squares. *Konkana Brahmans* apply this *mudra* on their body a per *Madhwa* system

Narayana Shatakshara mantra : It is six lettered *narayana mantra* i.e., 'namo narayana'

Narmadathadesam : It is a Sanskrit phrase meaning the regions on the banks of river *Narmada*

Navaratri : A nine day festival falling in the month of *Ashvayuja*, beginning on the 1st day of the month. *Konkana Brahmans* celebrate this festival with splendor and many cultural practices, and dedicate this festival to the feminine power manifested as *Mahakali*, *Mahalakshmi* & *Mahasaraswati* and *Durga saptashati pooja* is offered

Navis / navisa : It is a Parsi word, meaning creator or maker ;also writer

Nirnayasindhu : It is (निर्णयसिन्धु) a Sanskrit work by *Kamalākara Bhatta* of *Varanasi*. *Konkana Brahmans* refer this book to determine their religious conduct

Nirukta : It is one of the six ancilliary linguistic science to comprehend *Vedas* and other texts of *Sanatana Dharma*. It is etymology and a guide

to interpret the *Vedic* and *Puranic* words.

Nischayathambula : A pre-wedding ceremony of *Konkana Brahmins* in which the elders of the groom and bride exchange a platter of auspicious materials to signify a promise for wedding their kiths on a specified day

Nishada : It is the name of a tribe in ancient India who lived in forests and hills. This term is mentioned in *Mahabharata* and *Ramayana*

Nishta : There are many meanings for this Sanskrit term. Here it means affixes of past participles (Sanskrit grammar)

Oudala : It is a name of *gotra* and *pravara* that belongs to the lineage of *Vishwamitra*

Ourava : It is a name of *gotra* and *pravara* that belongs to *Vatsa rishi* lineage

Pada patt : It is a method of chanting *Vedic* hymns by uttering individual words in order but distinctly without merging with adjacent words

Padma : A Sanskrit term meaning lotus. *Vishnu* holds a lotus in his second right hand to assure removal of fear among the devotees / *yogis*, and provide solace. *Konkana Brahmins* apply *Padma mudra* on their body as per *Madhwa* system

Padma puran : One of the major 18 puranas that describes the greatness of *Vishnu*, *Siva* & *Sakthi*

Padyar : It is a surname in Karnataka. It is also a sect of *Brahmins* belonging to *Pancha Dravida* classification

Paika : It refers to identity of a person through determination of lineage by surnames, name of original village, family name, family members, etc. Also *Pallaka*

Paka yajna : A form of daily sacrifice or rituals followed by *Brahmins*. The *kalpa sutras* stipulate there are 7 types of *paka yajnas* which involves cooked food as an element for the ritual. *Konkana Brahmins* follow *Vaiswedeve* even today

Palasa vidhi : A procedure of doing obsequies to the persons who are dead but the mortal remains cannot be accessed for the *Shradha*. *Konkana Brahmins* must get special permission to do so from the *Swami* or pontiff of the *Matta*

Pali : An ancient *prakrit* language that took shape in *Magadh* region and has link to *Magadhi* language. Most of the earliest Buddhist literature is in *Pali*

Pancha Dravida : It is a collective name for the five group of *Brahman* community from the south of *Vindhya*s. It includes the *Brahman* communities of *Dravida*, *Tailanga*, *Karnata*, *Madhyadesha* and *Gurjara* *Brahmans*. Its anglicized plural is *Pancha Dravidas*

Pancha Gauda / Pancha Gowda : It is a collective name for the five group of *Brahman* community from the north of *Vindhya*s. It includes the *Brahman* communities of *Gauda*, *Kanyakubja*, *Maithila*, *Utkala* and *Sarasvat Brahman*s. Its anglicized plural is *Pancha Gaudas / Gowdas*

Pancha mudra : A set of five seals or symbols for applying *gopichandana* on the specific places on the body by *Madhwas* before *Sandyavandana*/ other *Vedic* rites. The five seals are of *Vishnu* principles i.e. *Shankha*, *Chakra*, *Gada*, *Padma* & *Naryana mantra*.

Panchajana : It is Sanskrit term with reference to *Vedic* period. It means five tribes or clans *Pancha janah*. Collectively, these are the five tribes that are mentioned in the *Rig Veda*. The tribes are, *Yadu*, *Turvasha*, *Puru*, *Anu* and *Druhyu*

Panchajanas : It is anglicized plural of *Panchajana*

Panchangam : A Sanskrit term which means five limbs, the five limbs of a day (time) i.e. a *tithi* (date), *masa* (month) and *vara* (day of the week), *nakshatra* (asterism or position of constellation)), *Yoga* (meeting of solar and lunar positions), and *Karana* (half lunar day ; there will be two *karana* per day)

Panchatantra : It is an ancient collection of animal stories written in sanskrit. It is found in verse as well as in prose. *Vishnu Sharma* is the author of these stories

Panchika : It is a section of *Aitareya Brahmana*. There are eight *panchikas* to this *brahmana*. Each *panchika* is divided into many *adhyayas* (chapters)

Panigrahana : A Sanskrit term meaning holding hand. It is part of a marriage ceremony in Hindu culture. It is the ritual of voluntarily holding of hands by the bride and bridegroom in front of the consecrated fire

Pan-supari : A combination of betel leaves & areca nut used in auspicious functions of *Konkana Brahman*s. These items together symbolize deep affection and formidable bond between people such as elders, relatives, learned persons, respectable people, etc.

Pantibhojan : A community feast in which people of own clan sits in a line for having customary food and who serve food also are members of

same sect. *Konkana Brahmins* have the *pantibhojan* (*Samaradhana*) in their temples & cultural centers

Parambu : It is a Malayalam term meaning a compound, plot or place

Parasmaipada : It is a Sanskrit phrase meaning word for other. When verbs are used to describe actions done by others it is *Parasmaipada*

Parasurama jayanti : It is the birthday of Lord *Parasurama*. It falls on *Akshaya Tritiya* day

Parasurama kshetre : Of related or belonging to the region that is associated to *Parasurama*

Parinayana : A Sanskrit term referring to the procedure of going around the consecrated fire by the wedding couple during their marriage

Parishad : A Sanskrit term which means an assembly of learned people. Here, learned people means those who have understood *Vedas*, *Vedangas*, *Vedanta*, *Dharma Shastras*, *Itihasas*, *Puranas*, *Smritis*, and other systems of *Santana dharma* knowledge. It also means a council or body of people. It is mentioned in the book that there was a *Thiruvithancore Gowda Saraswatha Brahmana Parishad*

Parishads : It is anglicized plural of *Parishad*

Parishishta : A Sanskrit term having two important meanings. 1. It means 'appendix or supplement' to a book. 2. It is a body of ancillary works attached to *Vedic* literature i.e. *Samhita* of a *Veda*. It also called as '*Khila*'

Parsi : An individual belonging to *Parsi* community. *Parsis* are people who have been following *Zoroastrian* system and had migrated from *Persia* due to Muslim attack. It is also a name of Persian language

Parva : A Sanskrit term with different meanings. Here it means chapters or section of a large text. *Mahabharata* has 18 *parvas*. *Parva* also means episode, period or time

Parvana Shradha : A set of obsequies to the ancestors on special occasions like *Mahalaya paksha* (*mhallu*) or *Bhadrapada poornima* (full moon of *Bhadrapada*) or annual *tithi* (lunar date)

Pashuyaga : It is a form of *Vedic yajna* to cause rain in a region. It is not animal sacrifice

Pattanashetti : It is a surname or title conferred by a king or medieval government in Karnataka. The term means an administrator of a town

Pattar : A term used in Kerala to indicate Tamil Brahmins. Sometimes Kerala people use the term '*Konkani pattar*' to refer to *Konkana Brahmins*

Peshwas : It is a Persian term for administrative leadership. The term meant 'Prime minister' in *Maratha* kingdom. The *Peshwa* title was conferred by *Maratha* kings to their able ministers and later, succession of the position was based on inheritance

Pindas : It is anglicised plural of *Pinda*. *Pinda* is a Sanskrit term which means ball. During obsequies of the dead, three balls made of cooked rice, black sesame seeds, ghee, honey; jaggery, etc., are placed for offering. These balls are called *pinda*

Pitr yajna : This is one among the five great sacrifices. The term means 'sacrifice for the ancestors'. This *yajna* includes taking care of the living elders and offering '*pinda*' to the departed ancestors on specific occasions. *Shradha* and *Tarpan* are the two rites that offer homage to the departed ancestors

Pitris : It is the anglicised plural of *Pitr*. *Pitr* is a Sanskrit term meaning patrilineal ancestors. Generally it is used to refer to departed ancestors or relatives

Pooja : It is a ritual or procedure to praise, invoke or worship a specific Vedic deity or *devata*. It is a respectful invocation, attention, care and exaltation to a deity, god or *devata*. Mostly, there are 16 offerings to a deity during *pooja* (*Shodashopachar*)

Poojaris : It is the anglicized plural of *poojari*. A *poojari* is a person who customarily perform *pooja* to a deity for oneself or on other's behalf. A *poojari* is also called *archaka*

Potti : A surname of North Kerala Brahmans (Tulu Brahmans). It is a Tulu word meaning 'deep respect'

Pragrihya : It is a vowel which is not liable to the rules of *Sandhi* or euphony and which is allowed to be written and pronounced separately. Anglicized plural is *Pragrihyas*

Prakrit : A language system closely related to Sanskrit. Unlike Sanskrit, it has less precision and discipline in word formation and grammatical syntax. It was used for vernacular purposes than for the literary creations. Its anglicized plural is *Prakrits*

Prakrita : A term that denotes a language or dialect that has emerged in north India naturally without any systematization or linguistic discipline is *Prakrita* language

Prakrita lakshana : A text about *Prakrit* written by a scholar named *Chanda* during *Gupta* age

Prakrita prakasha vritti : One of the oldest texts available on *Prakrit* language. It was written by a scholar named *Vararuchi*. It is accepted as written during early *Gupta* age

Prathama purusha : This Sanskrit term indicates the first person noun cases (equivalent to third person noun cases of English i.e. he/she/it/they)

Pratishakhya : It is a treatise on phonetics used in *Vedas*. It is about euphonics and pronunciations of the letters, words and hymns of *Vedas*. Each *Veda* has *Pratishakhyas* attached to it. Its anglicized plural form is *pratishakhyas*

Pravara : It means magnificent lineage. It indicates the lineage of a specific *rishi* having respective *gotra*. Scholars suggest that a *Pravara* helps in identification of different families bearing the same *gotra*. *Pravara* determines sub-divisions within one *gotra*. For eg: *Harita Gotra* with *Pravara Angirasa, Ambarisha, & Yuvanasva* is different from *Harita Gotra* which has only a single *Pravara Vasishta*

Pravaras : It is the anglicised plural of the term *Pravara*

Prayaja : It is a sacrificial preparation before a *yajna*. It is also an offering as sacrifice

Prayoga parijata : A text for explaining *Grihya sutras*, authored by a scholar named *Nrisimha* of Andhra Pradesh in the 14th century

Prayoga ratnam : A text by *Narayana Bhatta* regarding the daily rituals and conduct for *Brahmans*

Preta Kalpa : A portion of *Garuda Puran* in which funeral rites and life after death are described

Punyaha vachana : A Sanskrit phrase indicating salubrious uttering. It is a purificatory rite performed before an auspicious event. Water sanctified by *mantras* is sprinkled all over the place of auspicious event to symbolize purification

Punyatithi : It is a Sanskrit term meaning 'a holy day' associated to the *Samadhi* anniversary of a honorable person

Puran / Purana : It is a Sanskrit term which means old or ancient. It is a collection of literature about ancient events related to the divine i.e. *Vishnu, Siva, Shakthi, Ganesh*, etc. There are 18 major *puran* (*Maha Purans*) and 18 minor *Purans* (*upa purans*)

Puranas : It is the anglicized plural form of *Purana*

Puranic : An anglicized adjective form indicating the characteristics of *Puran* or that which is related to events in a *Puran*

Purnahuti : A Sanskrit phrase meaning complete offering. It is offering made to the *Devatas* of *Vedic* origin and to the prime *Devata* at the close of a *yaga / yajna*. The offering will be made with a full ladle with all materials assembled for the *Yaga*

Purohit / Purohita : A Sanskrit term meaning a person who favors from time immemorial. It is a role played by specific *Brahmans* to guide their client families in terms of cultural, religious and moral conduct. It means being benign to their respective clients and favor them in their initiatives. He also officiates the ceremonies such as *homa*, *pooja*, wedding, naming ceremony, funeral, etc., of a family. Its plural is *Purohitas*

Purusha : Literally, this Sanskrit term means a male. But, it has very complex meanings. In *Vedas*, *Purusha* refers to the cosmic being; in *Upanishads* it means spiritual entity or universal self. In another sense *purusha* is the counterpart of *prakriti* (natural manifestations). In Sanskrit grammar the term means a person, eg. *Uthama purusha*, the third person noun case

Purusha sukta : It is a *sukta* in *Rig Veda* about the cosmic being (*Rig Veda* 10.90.1). According to this *sukta*, people who are engaged in knowledge creation and its dissemination are represented as the face or head of the universal being. Those who are engaged in knowledge working and wise utterances are thus the *Brahmans*. *Konkana Brahman*s use this *sukta* very frequently in their rites and rituals

Purva pankti : It is a practice of annual obsequies to the departed parents by inviting three *Brahmans* and offering them food & *Dana* at the time of the *Shradha*

Putra : It is a Sanskrit term meaning son

Raja : This Sanskrit term has many meaning, here it means a king or a leader

Ramanavami : This is the birthday of Lord Rama, the 7th main *avatar* of lord *Vishnu*. It occurs in the 9th day of *Chaitra* month of *Shaka* era

Ramayana : One of the major epics of India written by sage *Valmiki* in Sanskrit. It is considered as *Itihasa* among the Sanskrit literature. It describes the life of Lord Rama, an *avatar* of *Vishnu*. It has about 24000 *slokas* with seven *kanda* or sections

Ranjini : It is the short name of *Rasikaranjini*, the monthly magazine

Rasikaranjini : It was a bi-monthly Malayalam magazine (1902 - 1907) by *Kodungaloor Kunjikuttan Thampuram* for contemporary issues and interests. It had a variety of content with unique styles of writing and an audience to enjoy it. Seshagiri Prabhu wrote a series of essays in it about the History of *Konkana Brahmins*

Rathasaptami : This festival occurs on the 7th of *Magha* month. It is a day on which the sun god with seven horses begins the journey northwards for the year i.e. *uttarayana*

Ratnakosam : It is a Sanskrit text quoted by Bhandarkar in the book '*The Early History of Dekkan*'

Reph : It is a term for the consonant र् (r) of Sanskrit. For 'ra', the term 'rakar' is not used

Rig Veda : It is a collection of ancient hymns presented in a system of *Samhita*, *Brahmana*, *Aranyaka* and *Upanishad*. There are many branches to *Rig Veda*; *Shakala* branch is one of them and *Konkana Brahmins* follow it. *Samhita* is the core of *Rig Veda*, which has 10 *mandalas*. Each *mandala* has many *Suktas*, and each *sukta* has many *riks*. *Shakala* branch has about 10200 *riks*. Each *sukta* will have a specific *devata*, *rishi*, and *chandas* associated with it. It is also sometimes spelt as *Rigveda*

Rigvedis : A demonym / anglicized term to indicate those who belong to or follow *Rig Veda*

rik : It is a *Vedic* verse, often having two parts with a meter or *Chandas*. There are about 10200 *riks* in *Rig Veda*. Its anglicised plural form is *riks*

Rishi : It is a Sanskrit term meaning a person with deepened awareness, enlightenment, awakened personality, and has spontaneously uttered a profound piece of knowledge. The utterances are compiled into *Vedas*. A *rik* or hymn in a *Veda* is always associated with a *rishi*. For example, *Gayatri mantra* is associated with *Vishwamitra rishi*. According to *Amarakosha*, a Sanskrit lexicon of synonyms, there are seven types of *Rishi* according to their spiritual accomplishments and circumstances i.e. *Shruta rishi*, *Kanda rishi*, *Parama rishi*, *Maha rishi*, *Raja rishi*, *Brahma rishi* and *Deva rishi*. There are hundreds of *rishis* in *Sanatana Dharma*

Rishis : It is an anglicized plural form of *Rishi*

S P M Library Committee : A committee to manage Seshagiri Prabhu Memorial library. At present It is not functioning

Sahityakusalan : It is a honorary title conferred to individuals who made eminent contributions to Malayalam / Sanskrit Literature in Kerala

Sahyadri Khanda : It is a prominent section of *Skanda Purana* which describes the origin and spread of *Chitpavana Brahmans*, migration of *Pancha Gowda Brahmans* from *Trihotra* to Goa, and creation of *Parasurama Kshetra*

Saivite : This term indicates relationship or belonging to *Siva*. Persons or communities who consider Lord *Siva* as their supreme are *Saivites*. Their rites, rituals, practices, symbols, etc. are different from others such as *Vaishnavites*. Plural is *Saivites*

Sama Veda : One of the four *Vedas* of *Sanatana Dharma*. It is a collection of 1500 hymns that can be recited in melody. The great *Chandogya* and *Kena Upanishads* are part of this *Veda*. The classical Indian music and dance have emerged from this *Veda*

Samavartana / Samavartanam : A rite of passage for a person following *Sanatana Dharma*. It is a period after the education at a *gurukula* and the *brahmacharya vrata*. During *Samavartana*, a graduated person is given a choice either to enter *grihastha ashrama* or become a *sanyasi*. A person who has completed *samavartana* is called a *vidya snathak*, meaning a person who has bathed in learning

Samhita : It is the primary portion of the *Vedas* that are critical in *Vedic* practices. This *Vedic* literature contains the hymns uttered by *rishis* in praise of specific *devatas*. Each *Vedic* hymn will have a *rishi*, *devata* and a meter (*chandas*) associated with it

Samhita Patt : It is the process of chanting *Vedic* hymns / text continually

Samhitas : It is the anglicized plural form of *Samhita*

Sampraja : It is a Sanskrit term meaning a woman who is married and has borne children

Samrajni : A Sanskrit term which means queen of household. After marriage, the father in law of the bride would ceremonially address her as a queen of their home

Samskara : This Sanskrit term has many meanings. Its literal meaning can be getting ready, making perfect, preparing for better, achieving well, sanctification, etc. In the context of this book, it means rites of passage (ceremonies) i.e. at each stage of life a specific rite is performed on a person to uproot his / her vicious tendencies and bring out the inherent virtues in him / her. There are sixteen major *samskaras* recommended for *Konkana Brahmans* beginning from procreation to funeral rites

Samskararatnamala : A text compiled by *Bhatta Gopinath Dikshit* of

Kashi about the *Grihya* (daily household) and *Shrauta* (Vedic rituals) rites of *Brahmans*

Samskaras : It is anglicised plural form of *Samskara*

Samvrita : In Sanskrit, it is the practice of pronouncing end vowels in a word with a controlled or concealed manner

Sanatana Dharma : It is the basis of Hindu and other Indian religions, representing an eternal and unchanging order that influence the manifestation of many existential realities. It is not fundamentally a belief system, but a set of axioms or principles (*dharma*) identified or discovered by *Rishis* for adapting to the worlds based on the awareness of the existential realities and for enabling the humanity to achieve the sustainable accomplishments. Existential realities comprise of living and non-living components, their manifestations and their imperceptible relationships among themselves. The four *Vedas* are its earliest available explicit knowledge system. Later, other systems developed around it based on its axioms and the evolving human experience and conditions, It is that is established from ancient times

Sankha : A Sanskrit term for conch that is produced by sea snails. Lord *Vishnu* weilds a *Sankha* called *Panchajanya* in his left hand as his symbol to destroy the sins of a devotee. Konkana Brahman apply the *sankha* marks on their body as specified by *Madhwacharya*. *Guru* of Konkana Brahman stamps their body with hot marks of *Sankha* & *Chakra* on specific days. It is called *mantra mudradharana*

Sankhyayana gotra : It is a *gotra* and *pravara* of *Sankhyayana* rish.

Sanskrit : It is a classical language having a history of more than 3500 years. Most texts of *Sanatana Dharma* are in this language which includes philosophy, spirituality, theology, ethics, science, technology, poetry, drama, etc. *Rig Veda*, an ancient compendium of knowledge is in Sanskrit. System of Sanskrit has similarity to Greek & Latin, but is more advanced among the ancient languages and still in use

Sapinda : A Sanskrit term meaning a lump or morsel of cooked rice (in spherical form) to be offered to the departed ancestors. The ancestors are often the three immediate patriarchal generations. This concept has significant legal bearing in interpreting the Hindu Law of India

Sapindas : It is an anglicized plural form of the term *Sapinda*

Sapindikarana : A Sanskrit term which means grouping together. It is a ritual performed on a ball of cooked rice, on the 12th day from the date of

death of a person. This ritual signifies the release of spirit of the dead person into the world of ancestors

Saptapadi : A Sanskrit term meaning seven steps. In *Vedic* marriages the couple takes seven steps together as vows to each other. Each step has significance and a marriage is complete only after these steps

Saptasvasa : The sanskrit term means 'Seven sisters'. In one of the *Rig Vedic* hymns, it has been mentioned that *Sarasvati* river along with seven sisters (*Rig Veda* 6.61.10).

Sarasvat : It is same as *Sarasvata*

Sarasvatopakhyanam : It is a description of the advent of *Sarasvati* river from heaven on earth provided in the first *Uchvasa* or chapter of *Harsha Charita* by *Bana bhatta*. It is also a portion in *Shalya Parva* of *Mahabharata*, in which the greatness of *Sarasvati*, the *sapta sarasvati* and holy *Sarasvat* region is described to *Janamejaya* by *Vaishampayana* through the story of *Mankanaka*. It also has reference in *Harsha Charita*, a sanskrit play, of *Bana Bhatta*

Sarasvats / saraswats : It is anglicized plural of the term *Sarasvat/ Saraswat*

Saraswat Brahman : *Brahmans* who were disciples of *Saraswata rishi* are *Saraswats*. It is believed that about 60000 *Brahmans* were educated by *Saraswata maharishi* and were later, migrated to different places and regions of *Bharata varsha* or India

Saraswat community : A group of *Brahmans* of *Pancha Gauda* (*Saraswat*) classification. *Saraswat Brahmans* were the disciples of *Saraswata Rishi*, son of *Dadhichi*, who lived on the banks of river *Saraswati*. There are references to *Saraswats* in *Ramayana*, *Mahabharata*, *Bhagavata* and *Bhavishyotara purana*. After moving from the banks of *Saraswati* river, *Saraswats* settled in different parts of India. Now, they are known by different denominations such as *Gowda Saraswat*, *Kashmiri Saraswat*, *Chitrapur Saraswat*, *Rajapur Saraswat*, etc.

Saraswat History : History related to the origin, migration, settlement and transformation of the *Saraswat brahmans*

Saraswata : A person belonging to *Saraswat* community. *Saraswat* is a *Brahman* community that belongs to *Pancha Gowda* classification of *Brahmans*

Saraswatha Bodhini : A bi-monthly magazine published as a News Letter of the erstwhile *Thiruvithamkoor GSB Parishad*. Though started printing

in Malayalam, later some issues appeared in English also. Finally a few pages were dedicated to publish Konkani items also, eventhough in Malayalam script. It was popular among the community during the first quarter of the 20th century.

Saraswatha Mithram : A monthly magazine published from Cochin, edited by S.V. Shenoy and printed at Gosree Press. The magazine contained articles and news items covering the events of interest to the community. It carried items in Malayalam language with a few in English. Was popular during first half of the 20th century.

Saree : The name of the clothing used commonly by the women of Indian sub-continent. It is long ornated piece of cloth worn around the waist in several layers and draped around the shoulder covering almost entire part of the upper body. The term *Saree* is derived from Sanskrit word *shati* or *satika* which means piece of cloth. *Konkana Brahman* women traditionally wear *Saree* in different styles

Sarpasatra : In *Mahabharata*, a snake sacrifice conducted by King *Janamejaya* to revenge his father *Parikshit's* death by the bite of *Takshaka*, the leader of snakes. A large number of snakes were offered as oblation to the sacrifice

Sasashti : It is a Konkani usage for Sankrit 66. See *shatshashti*

Sasashtikar : It refers to *Konkana Brahmins* from *Sassasti* i.e. Salcette of Goa. *Konkana Brahmins* lived in 66 villages of Goa before the Portuguese invasion. *Sasashti* was one of their settlements. Its anglicized plural is *Sasashtikars*

Sashti : It is a colloquial Konkani term for *Sasashti* (66)

Sashtikars : It is same as *Sasashtikars*

Sashtiparambu : It is a term formed by combination of a Konkani and Malayalam word, which means a compound having 66 houses (*Sashti* is 66 and *parambu* is compound). It is located in north *Cherlayi* of earlier Cochin town where *Konkana Brahmins* formed a colony in memory of *Sassashti* (Salcette) of Goa

Sassasti : This Konkani term means 66; it refers to sixty six villages where *Konkana Brahmins* settled in Goa

Satram : It is a sanskrit term which means an assemblage or session of learned people. It is a form of long haul *Yajna*

Satyashadha : It is a general title given to an author of *Srauta / Grihya sutra* associated to *Krishna Yajurveda*

Satyashadha grihya sutra : It is a text compiled by *Satyashadha*, a scholar, to help the Brahmans conduct their life and *Vedic* rites

Sauraseni : A *Prakrit* language used in north India. It has emerged in the *Surasena* region, i.e, western Uttar Pradesh of ancient India. Historians found this language is profusely used in local plays and drama of mideaval India, due to which the classical Sanskrit is closely related to this dialect

Saurashtri : A vernacular language of *Saurashtra* region. Scholars suggest that this language has emerged from *prakrit* language *Sauraseni*

Sayipp : This term is used in Kerala by *Malayalees* to refer to a westerner or a European. This term originated from Urdu word '*Sahib*' meaning companion or honorable person. "*Sab*" is also used to refer to a *Sayipp*

Sen kings : A set of kings of *Sena* dynasty who ruled Bengal in 11th and 12th century. They patronised *Sanatana Dharma* by imbibing its principles in their administration

Senapati : It is a Sanskrit term meaning leader / lord of an army. In ancient India, the title *Senapati* is given to the Chief commander of an army or General of a battalion

Serampore Mission Press : It was a printing press at Serampore i.e, Hooghly of West Bengal mainly to publish Christian religious matters, but later published some Indian literary works too. In a span of thirty years (1800-1832) it has printed 212000 books

Set : Sanskrit verbs with 'I' stem end vowels (suffix) with roots before forming tenses

Shabdakalpadruma : A Sanskrit dictionary compiled in 18th century by *Raja Radhakanth Dev* to meet the needs of the Academic institutions, for interpreting Indian laws in legal process and to help in comprehension of Indian Sanskrit texts

Shabdamala : It is the name of a Sanskrit dictionary

Shaha : It is a Persian / Avestan term meaning king or emperor. The scholars suggest that the word emerged from the Avestan root *Xsâya* meaning power

Shahanavisa : It is a hypothetical Persian term obscurely meaning 'king of writers'. Seshagiri Prabhu suggested that *Shenvayee* term may have emerged from this phrase

Shaiva : It is a Sanksrit term meaning that which is of Lord *Siva*.

Shaivas : Persons, communities or sects who consider Lord *Siva* as their

supreme are called *Shaivas*. Though they belong to the Hinduism, the rites, rituals, practices, symbols, etc. of *Shaivas* are different from other sects such as *Vaishnavas*

Shaivism : It is a term indicating relationship or belongingness to Lord *Siva*. As part of Hinduism it refers to a major tradition, system and philosophy of revering Lord *Siva* as the supreme

Shakala : It is the name of a branch of *Rig Veda*. Another popular branch is *Bhashkala*

Shakala shakha : The term *shakha* means branch or limb. To manage the bulk of the *Vedic* knowledge, the four *Vedas* were subdivided into *shakhas* with schools of respective texts. *Rig Veda* is reported to have 21 *shakhas*. *Shakala shakha* is one such school and *Konkana Brahmins* belongs to this branch of *Vedic* study

Shakha : A Sanskrit term which means a branch or section. *Vedas* are considered as having various *Shakha* or branches. Its anglicised plural is *Shakhas*

Shakuntalam : It is the short form of '*Abhijnanashakuntalam*', a Sanskrit play written by *Kalidasa* in 5th century. It is a drama based on the affairs of King *Dushyanta* and *Shakuntala* of *Mahabharata*. For the benefit of the locals of medieval India, the drama was made in *Prakrit* languages such as *Magadhi*, *Sauraseni*, *Maithili*, etc.

Shalya Parva : It is the 9th part of *Mahabharata* (It has eighteen portions) having four sub section and sixty five chapters. In this section, description about the origin of *Saraswati* as a river is described in a portion called "*Saraswatopakhyayan*" *Shalya's* appointment as Commander in chief of *Kaurava's* army are also described

Shanbhag : It is hypothesized that this surname of *Konkana Brahmins* have been emerged from an occupation they have undertaken. *Shanbhag* is derived from a Karnataka title for the job of clerical activities and accounts keeping. This term is represented in different ways such as *Sanbag*, *Senabaga*, *Senabog*, *Shaanbhava*, *Shanabhag*, *Shanabhava*, *Shanabhog*, *Shyanabaga*, *Shyanaboga*, etc.

Shandilya gotra : It is name of *gotra* and *pravara* that has link to *Shandilya rishi*.

Shankha Pinga gotra : It is a *pravara* name that comes in the lineage of *Bharadwaja - Angirasa*

Shannavati : A Sanskrit term for 96. The *Shenvi* surname of *Konkana*

Brahmans may have originated from this, which symbolizes 96 villages of *Sassashti* (66) & *Tiswadi* (30)

Shannovi : A Konkani term which means 96. This term is considered as being emerged from Sanskrit *shannavati*. *Shannovi* is assumed to be later transformed to *Shenvi*

Shanti : This term has several connotations in different contexts. Here, Sheshagiri Prabhu uses this Malayalam term to mean a person who does *pooja* in temples and who attends ceremonial rites. Also known as *Shanthikaran*

Sharma : It means a person in bliss / happiness. Also, a common remark to a Brahman

Sharman Arya : Ramachandra Bikhaji Gunjekar, a Maharashtrian scholar, has hypothesized that the *Shenvi* surname of *Konkana Brahmins* has emerged from the Sanskrit phrase *Sharman Arya* which means an excellent person who is delightful or happy.

Shatapatha Brahmana : It is a *Brahmana* of *Shukla Yajurveda* in prose form. It describes the preparations for *Vedic* ceremonies, interpretations of *devatas*, *suktas*, etc. Scholars say that because it has hundred chapters it is called *Shatapatha*

Shatshashti : It is the Sanskrit term for 66

Shatshasti : It is Sanskrit term for 66. The Konkani term *Sassasti* emerged from this word

Shaunakeeya Prayoga : The implication of this phrase is not traceable. Sheshagiri Prabhu may have used this phrase to indicate the *Konkana Brahmins* have been following the *Sutras* compiled by *Shaunakacharya*. See *Saunakya Prayoga*

Sheevalliyar : A group of Karnatak Brahmins belonging to *Pancha Dravida* denomination. Most of them are from Tulu region of Karnataka and are famous for their *Udupi* hotels all over India. They are also called *Shivalli Brahmins*

Shena : According to H H Wilson (1832), it is a Sanskrit term which means understanding, mind or intellect. Sheshagiri Prabhu has indicated that the *Shenvi* reference to *Konkana Brahmins* may have derived from this interpretation

Shenai : It is same as *Shenoy*

Shenoi : It is same as *Shenoy*

Shenoy : It is a surname of many Konkana Brahmans. It is assumed that it has emerged from *Shenvi* term

Shenvi Brahmans : It is another name ascribed to *Konkana Brahmans*. It is also known by *Shenavi Brahman*, *Shenvayi Brahman*, etc.

Shenvi¹ : 1. It is hypothesized that this surname of *Konkana Brahmans* emerged from the title '*Shrenipati*' the Sanskrit term for leader of a clan. Due to colloquial / vernacular corruption the term is transformed to *Shenvi*.
2. Another assumption is that *Shenvi* title is acquired by service to the *Karnatak governments*.

Shenvi² : It is hypothesized that this term refers to Konkani number '*Shannayi*' which is derived from Sanskrit *Shannavati* meaning ninety six. In many ways *Shenvi* term is referred such as *Shenai*, *Shenavayee*, *Shenavi*, *shenivi*, *Shenui*, *Shenvayee*, *Shenvee*, *Shenvelok*, etc.

Shenvis : It is anglicized plural form of *Shenvi*

Shetu : A term used by Malayalees to generally mean traders from Gujarat or Rajasthan. The term may have emerged from '*Sait*' or '*Sett*', which means business people from Kutch region of Gujarat

Shivalli Brahmans : It is same as *Sheevalliyar Brahmans*

Shradha : A Sanskrit meaning action performed with care and faith. It is a package of rituals performed as homage to one's ancestors. It is usually performed on a person's death anniversary (by their surviving kith and kin), *amavasya* (new moon) day or during *Mahalaya paksha* (a fortnight allocated for the departed family members)

Shradhas : It is anglicized plural of *Shradha*

Shrauta : It is a Sanskrit term meaning that which is related to *Shruti* or *Vedas*. Rites performed by a person in alignment with *Shruti*, is *shrauta karma*

Shrauta sutra : It is a collection of texts or aphorisms indicating the rites to be performed in accordance with the *Shruti* or *Vedas*. These texts provide guidelines to conduct *Vedic* rituals such as *Yaga*, *Yajna*, *Homa*, etc. Its anglicized plural is *Shrauta sutras*

Shravana : 5th month of the *Shaka* year. This month occurs in July – August months. *Vamana jayanti*, *Vuralakshmi Vrata* and *Krishna Janmashtami* occurs in this month

Shri : 1. It is a symbol often used on the top of a document, in front of a house, etc. to indicate auspiciousness 2. It is a title used to honor the

name of a person (male) or an entity. Eg. *Shri* Ramesh, *Shri* Ramayana, etc.

Shrimati : It is a title used to honor the name of an adult female in India; similar to *Shri*

Shruti : The meaning of this Sanskrit word is 'that which is heard'. The Vedic or Indian knowledge system followed an oral tradition in which knowledge is transmitted through strict phonetic order. A student is supposed to listen, reflect and meditate on what is heard from a *Guru's* mouth i.e. hymns of *Vedas*. The process of listening is given prime importance in Vedic system. *Shruti* includes, *Vedas*, *Brahmanas*, *Aranyakas*, *Upanishads*, and *Vedangas*; also *Itihasa* & *Puranas*

Shudra : Same as *Sudra*

Shukla : A Sanskrit term meaning bright or white. This is used for the bright half of a lunar month i.e. first fifteen days of the month in the waxing phase of moon

Shukla dashami : It is the 10th day of a lunar month in the phase of waxing moon, i.e. *shukla paksha*. *Ashada Shukla dashami* is the day of beginning of *Chaturmasa*

Shukla dwadashi : It is the 12th day of a lunar month in the waxing phase of moon, i.e. *shukla paksha*. *Ashada Shukla dwadashi* is an important festival for *Konkana Brahmans*. In Konkani it is called '*Lagachi parab*', the first festival of a *chaturmasa*. *Kartika shukla dwadashi* is another important day for *Konkana Brahmans*. *Tulasi pooja* and *tulasi vivah* is conducted on this day

Shukla ekadashi : The 11th day of lunar month in the waxing phase of moon (*shukla paksha*). *Ashada shukla ekadashi* is a fasting day and is also called as *shayana ekadashi* as the lord *Vishnu* take to slumber for four months (*chaturmasa*). *Kartika shukla ekadashi* is considered as *Jagarana ekadashi* as the lord is preparing to emerge from *Tulasi*. *Margashira Shukla ekadashi* is considered as *Vaikunta ekadashi*

Shyavaswa : It is a *pravara* belonging to the lineage of *Atri rishi*

Skanda : A Sanskrit term having different meaning. 1. It means *Skanda Puarana*. 2. It means portion of a large literary work or chapter of a large volume. 3. It means branch or shoulder 4. It means aggregate, heap or multitude

Skanda Purana : It is the largest among the *puranas* having about eighty thousand verses. It gives historic accounts of various geographical

regions (*Khanda*) and communities of India. The *Venkatachala Mahatmayam* and *Satyanarayana Vrita katha* that is dear to *Konkana Brahmans* are in this *purana*. *Srimad Bhuvanendra Tirtha* has lent ninety Chapters of *Sahyadri Khanda* of *Skanda Purana* to a Goan scholar and writer J Gerson Da Cunha. *Sahyadri Khanda* describes about the migration of *Konkana Brahmans* to *Gomantaka* from *Trihotrapura*

Sloka : A literary unit of *Puranas* / Sanskrit literature. A *Sloka* has a rhythm and specific number of syllables in it according to the rules of composition called *Chandas*. *Ramayana*, *Mahabharata*, *Puranas*, etc. are in *Sloka* form and are numbered to trace its location within a chapter/section. Its anglicized plural is *Slokas*

Smartha : A tradition / paradigm in Hinduism which gives emphasis to the principles of *Mimamsa*, *Yoga*, *Advaita* and monotheism. It accepts the five religions *Vishnu*, *Siva*, *Shakti*, *Ganesha* & *Surya* as equal. *Smartha* is more associated with *Smritis* than to *Shrauta* texts. A person / community who accepts this tradition is *Smartha*

Smarthas : It is anglicized plural form of *Smartha*

Smriti : It means that which is to be remembered. *Smriti* is a set of texts and practices which are subservient and secondary to the *Shruti* or *Vedas*. *Smriti* encompasses a larger bulk of texts which includes *Vedanga*, *Dharma shastra*, *Artha shastra*, *Ayurveda*, *Niti shastra*, *Kama shastra*, *Kavya*, *Alankara*, etc.

Smriti sammath : It is a Sanskrit phrase which means that consent of *Smriti* i.e. actions that are in accordance with the cannons of *Smriti*

Smritis : It is anglicized plural expression of *Smriti*

Soma vastra : A ceremonial cloth having two parts *Anga vastra* and *Uttariya*. *Anga vastra* is to be worn around the waist and *uttariya* is to wear around the neck & shoulders

Soma yaga : A lengthy *Vedic* ritual comprising of many days of austerity and *homas*. It is conducted for the well being of the humanity. The juice of *Soma* plant, considered as the prime among medicinal plants, is one the main ingredients for oblation, which is relished by the *Vedic devatas*. Its anglicized plural is *Soma yagas*

Sounakya prayoga : A set of Sanskrit literature available as practical instructions based on the *Grihya* aphorisms in *Sounakya sutras*. See also *Shaunakeeya Prayoga*

Sourashtra : It is same as *Saurashtra*

Sradhas : It is same as *Shradhas*

Srivalli : It is another term for *Sheevalliyars*

Srouta karma : It is a Sanskrit phrase which means actions based on *shruti* or *Vedas*. Ceremonies, rituals, rites, etc. done in accordance with the injunctions of *Veda* are called *Srouta karma*. Also know as *Shrauta karma*

Srouta sutras : It is same as *Shrauta Sutras*

Stotras : It is anglicized plural of *Stotra*. It is a Sanskrit term meaning eulogy, ode or hymn of praise. A *Stotra* will be in poetic form and a specific deity will be ascribed to it. For example there are *Vishnu stotra*, *Devi stotra*, *Navagraha stotra*, etc.

Stridhan : It is a gift bestowed to a daughter by her father at the time of her marriage

Subramanya shashti : This fete is on the 6th day of *Margashira* month. On this day Lord *Kartikeya* or *Subrahmanya* has slain the *Tarakasura*

Sudra : It is one of the existential realites of humanity. As per *Vedas*, *Sudras* are the legs of the supreme lord or *Virat purush*. *Sudras* are those, who are not initiated into learning, may have mindset immersed in shame, guilt, apathy, grief and fear or who choose physical toil. However, they have ecumenical value. Unfortunately, in ordinary parlance a *Sudra* is considered as belonging to low caste

Sudras : It is anglicized plural of *Sudra*

Sukrtindra Oriental Research Institute : It was founded by H H Srimad Sudhindra Tirtha Swami of *Kashi Math* in the year 1971 to conduct research in Sanskrit, Indology and oriental studies. *Swamiji* has started this center of learning at Kochi as a contribution to the humanity from *Gowda Saraswat Brahman* community. The Malayalam book '*Konakana Brahmanarude Charitram*' by Seshagir Prabhu was published by this Institute

Sukta : It means a collection of *Vedic* hymns (*riks*) in praise of a specific *devata* or phenomenon. Its literal meaning is something that is well said, recited or wisely said. *Purusha sukta*, *Nasadiya sukta*, etc. are well known *Suktas* from *Rig Veda*

Suktas : It is an anglicized plural form of *Sukta*

Sumangali : A Sanskrit term meaning a married lady (who has *mangalasutra* around her neck) whose husband is alive and who takes

part in auspicious activities of her husband

Sumangalis : It is an anglicised plural form of *Sumangali*

Surya hymn : A *Sukta* that exalts *Surya* or Sun god, in 10th *mandala* 85th *sukta* of *Rig Veda*

Suthallo : A Konkani slang to indicate that a person belonging to Brahman community

Sutra : A Sanskrit term to indicate a literary composition or compilation of aphorisms related to a specific subject matter. Each *Sutra* will be a short sentence of three or four words that has deep implications. A *Sutra* represents a rule, theorem or a paradigm in shortest possible way. Some of the popular *Sutra* include, *Patanjali Yoga sutra*, *Brahma Sutra*, *Narada Bhakthi Sutra*, *Panini Sutra*, etc.

Sutras : It is anglicized plural form of *Sutra*

Suvasinis : It is anglicized plural of *Suvasini*. It means women from reputable homes or women who reside flawlessly with their respective husbands. *Konkana Brahmins* offer gifts and respect to *Suvasinis* during *Navaratri*

Svadhyaya : A Sanskrit phrase meaning self initiated study in *Vedas*, *Vedanga*, *Vedanta*, *Purana*, *Itihasa*, *Dharma shastras* and other sciences. A *Brahman* is required to engage in *Svadhyaya* throughout his life

Svarita : In vedic chant, it is a raised accent that follows an acute *udata*. A *svarita* is represented with a small upright stroke above a syllable or letter

Swamis¹ (dharma peeta) : It is anglicized plural of *Swami*. *Swami* has different meanings. Here it means a person who has become one with supreme. *Konkana Brahmins* have four *Swamis* as the seat of spiritual and religious authority to guide them in spiritual & religious matters i.e. the pontiffs of *Kaivalya math*, *Kashi math*, *Gokarn math* and *Chitrapur math*. *Konkana Brahman* community approach respective *Swamis* to consult matters and settle their issues

Swamis² : A Sanskrit term meaning a *Yogi* or an ascetic who is initiated into a monastic life.

Tadbhava word : It is the practice of taking words from other language and using them with declension and inflection suited for the host language. For example, *prvrash* from Sanskrit is *pavsa* in Konkani which means rain. Anglicized plural is *tadbhavas*

Taittiriya Brahmana : This Brahmana belongs to *Krishna Yajur Veda* and it has three sections called *khandas*. A peculiarity of this *Brahmana* is *mantras* and *Brahmana* portion are interspersed i.e. the contents are presented in poetic as well as in prose manner

Taittiriya prathishakhyas : A set of aphorisms that indicates the pronunciation and recitation of *mantra* and *samhita* of *Taittiriya Shakha*

Taittiriya Shakha : It is a branch of *Krishna Yajurveda* and has the following texts associated i.e. *Taittiriya Samhita*, *Taittiriya Brahmana*, *Taittiriya Aranyaka*, Four *Srauta sutras*, *Taittiriya Upanishad* and *Maha Narayana Upanishad*

Taittiriya Veda : It is same as *Taittiriya Shakha*

Tamil : A dravidian language predominantly spoken by people of Tamilnadu. It is the oldest surviving classical language with literature of about 2000 years old

Tamilian : It is a demonym of Tamil. It refers to a person who speaks Tamil as mother tongue or who traces one's ethnic ancestry to South India where Tamil is the dominant culture. It is also known by these terms - *Tamilar*, *Tamil*, & *Tamizhar*

Tapi thatadesam : A Sanskrit phrase which indicates the regions on the banks of river *Tapi*.

Tapu : It is a custom of Pacific Islanders to change a word or term if the original word is similar to the name of the Chief of the community.

Tarpana : A Sanskrit referring to offering that is pleasing or satisfying. In *Vedic* system it is a rite conducted to please or satisfy a target i.e. *Deva*, *Rishi* or *Pitr*

Tatsama word : It is the practice of taking more meaningful words from other language and using them in communication. For example, many Sanskrit words are found in languages such as Malayalam, Assamese, Telugu, etc., . *Bhojanam*, *Vahanam*, etc. Anglicized plural is *tatsamas*

Tejas : A Sanskrit term with several meaning, here it means brilliance or luster (fire like)

Thalayanna : It is Malayalam term which means a pillow – a support to the head. *Thala* is head and *anna* is support

The Kerala Saraswat : A monthly magazine published in Malayalam to carry news about community events, besides contributions by GSB community writers. Was popular during first half of the 20th century.

The Konkani Language : It is the title of an article written by Seshagiri Prabhu and is included in a book published by *Sukrtindra Oriental Research Institute*

The Konkani Language - Historical and Linguistic Perspectives : Title of a book published by *Sukrtindra Oriental Research Institute*, which has several articles on Konkani Language. M Seshagiri Prabhu's article printed in it.

Thirumala Devaswom High School : It is T D High School, started in the year 1887 in *Cherlayi*, Kochi. It was started by *Konkana Brahmins*, through *Cochin Thirumala Devaswom* as the prime administrator. Seshagiri Prabhu worked in this School for four years

Thirumala Devaswom : It is a generic term used by the *Konkana Brahmins* to their temple administration coalition. The phrase indicates affiliation to Lord *Venkateshwara* at *Tirumala* and the term *Devaswom* indicates it is assets, reign or property of *devata* of a place

Thiruvithancore Gowda Saraswatha Brahmana Parishad :
See *Travancore GSB Parishad*

Thulam : 3rd month of the Malayalam solar calendar, which occurs in the 2nd half of October and ends in mid November. The zodiac *Libra* corresponds to this month

Tilaka : A Sanskrit term meaning a mark made on the forehead using a fragrant paste such as sandalwood, turmeric, etc. Based on one's community & religious customs the shape and orientation of the marks differ

Tipto : A slang used by *Konkana Brahmins* to mean Brahmins of other denomination especially the *Tamil Brahmins*

Tirtha : A Sanskrit term that has many meanings. First, it refers to a holy place, text or a person. It is something that works as a catalyst for a transition from one state of existence to another. Second, *Tirtha* means water after ablution of *Salagrama* using *shankha* (conch), *Tulasi* (basil) and chanting of *Purusha sukta*

Tirthas : It is anglicized plural of *Tirtha*

Tiswadi : It means thirty settlements or villages. It was one of the locations of *Konkana Brahman* settlement in Goa before the Portuguese inquisition. It was situated on the banks of river *Mandovi*

Traivarnas : The demonym is of Sanskrit word *traivarna* which indicates the three social realities i.e. *Brahman*, *Kshatriya* & *Vaishya*. it is an

anglicized plural form

Travancore State Manual : It is a publication of the *Travancore* Kingdom, compiled by *V Nagam Aiya* who was *Dewan Peishkar* of the Government. It was published under the patronage of *H H Moolam Tirunal Rama Varma*, in 1906. *Seshagiri Prabhu* had sent information about *Konkana Brahmans* to an ethnographical survey for this manual

Travancore GSB Parishad : A series of Annual Conferences of the GSB community members residing in the erstwhile Travancore area of present Kerala. The objective of the Conferences was to unify the community and deliberate contemporary issues pertaining to the community. First Parishad was held in 1923 in Alappuzha (Alleppey). Various resolutions were passed in the concluding sessions which were followed up and reviews/ reports presented in the subsequent conference.

Trishadhasta : It is a Sanskrit term that appears in *Rig Veda* while exalting *Sarasvati*. It means having a seat or presence in three zones or having three places

Trispadi : It is same as *Tiswadi*, an island having thirty hamlets

Tulakaveri mahatmya : A section of *Agni Purana* in which the origin and tales linked to *Kaveri* is stated

Tulasi pooja : On the 12th day of *Kartika* month (*Uthana Dwadashi*), Konkana Brahmans decorate the *Tulasi* grove in front of their homes, light a series of lamps around it, perform milk *abhisheka* (*ksheerabdi pooja*) along with a *Saligrama*, perform *Tulasi vivah* i.e. Lord *Vishnu* (*Kartika Damodara*) weds *Tulasi* by garlanding it, and the prayer to wake up the Lord is chanted by all in the family

Tulu : A language spoken in Dakshina Kannada and also a region between *Karnata & Kerala*

Uchvasa : A Sanskrit term referring to the sections of *Harsha Charita* written by *Bana Bhatta*

Udata : It is one of the three pitch accents of *Vedic* chant i.e, *udata*, *anudata* & *svarita* *Udata* means raised pronunciation. In *vedic* hymns, syllables are unmarked

Upakarma : A ritual to stimulate the learning of *Vedas* and renew *Vedic* life as enjoined in *Shrauta sutras*. This day falls on *Shravana Poornima* and *Konkana Brahmans* change their *yajnopavita* or sacred thread, do *rishi* and *deva trapana* on this day and celebrate 'parab' in their homes

Upanishad : It is an important spiritual text of *Sanatana Dharma* and it

literally means 'sitting near', which can be interpreted as sitting near a teacher with a question. There are about 200 *Upanishads* in the spiritual literature, but about twenty are very ancient and are associated to each *shakha* of *Veda*. For example, *Aitareya Upanishad* is associated with *Shakala Shakha* of *Rig Veda*. *Upanishads* are often in conversational form and contain deep knowledge about the supreme.

Urdhwa pundra : A Sanskrit phrase meaning a mark, stamp or symbol upwards. *Konkana Brahmans* apply *gopichandana* or sandal paste on the forehead in upward direction

Ushmas : In Sanskrit, a class of consonants *ra, Sa, sha, Sha, & Ha*. Hot breath is released when these consonants are pronounced, they are *Ushma varna* or hot syllables

Uthama purusha : The first person pronouns in Sanskrit i.e., I, We and Us (*Aham, Avam, & Vayam*)

Uthana dwadashi : 12th day of *Kartika* month of *Shaka* calendar is significant for *Konkana Brahmans*. The *chaturmasa* ends on this day after the *tulasi pooja* and *Ksheerabdi pooja*. Lord *Vishnu* emerges from the *Tulasi* after four months of *yogic* slumber

Utkalars : They are one of the denominations of *Pancha Gowda Brahmans*. This community has been in the north of *Vindhyas*. Now they are spread across West Bengal & Odisha. Members of this community are caretakers of *Jagannath* Temple of *Puri*

Utsava : A Sanskrit term that means celebration or festival. Its etymological meaning is that which lifts from sorrow or grief

Uttara pankti : A practice related to annual obsequies to the departed parents. After completing the rites, the *Yajamana* dines with the *Purohita*, family members and friends

Uttara Rahasya : It is a part of *Sahyadri khanda* of *Skanda purana*

Uttarardha : It is referred as the second half of the *Sahyadri Khanda* of *Skanda Purana*, which describes the migration of *Gowda Brahmans* from *Trihotrapura* to *Gomantaka*

Uttariya : It is a piece of cloth made of cotton or silk that can be worn around one's neck covering back and upper part of the body

Vagdana : Sanskrit term meaning promise. Before marriage of two individuals, it is a declaration ceremony by the elders of bride and bridegroom that they offer their kins for a marriage. It is an agreement between the elders of the prospective bride and bridegroom. It is a part of

betrothal ceremony

Vaidarbhi : A *prakrit* language that existed alongside *Vedic* and classical Sanskrit in the eastern part of Maharashtra. This language has distinct style and usage which differentiates from *Maharashtri* or modern Marathi

Vaidiks : It is anglicized plural of *Vaidik*. The Sanskrit term *Vaidik* refers to Brahmins who have learned, *Vedas*, *Shastras* and *Puranas*, and who has understood the essence of *Vedas*. Also, it means *Brahmins* who are engaged in officiating *poojas* and ceremonies, chanting the *Vedic* hymns, and leading a life as enjoined in the *dharma shastras*. Among *Konkana Brahmins*, community members who have the surname 'Bhat' are generally considered as *Vaidiks*

Vaikunta loka : It is the abode of Lord *Vishnu*, where the supreme being has the ultimate resort. It is considered as a celestial world where eternity and bliss are ever present. The common belief of *Konkana Brahmins* is that after death a person's soul may proceed to *Vaikunta* depending on one's state of spirit at the time of death

Vaisakha Purnami : The full moon day in the month of *Vaishakha*. *Konkana Brahmins* celebrate this day with splendor

Vaishakha : This is 2nd month of *Shaka* year. This month occurs in April-May months. It is marked by spring season or *Vasantha ritu*

Vaishnava : A term that indicates relationship to *Vishnu*. A *Vaishnava* is a person belonging to a group or sect that considers Lord *Vishnu* as the Supreme. This sect of Hinduism differs in rites, rituals, practices, symbols, etc. of sects of *Shaivas*, *Shakthas*, etc.

Vaishnava philosophy : According this philosophy, Lord *Vishnu* is supreme and incarnates as *Avatar* when there is imbalance of *Dharma* vs *Adharma*. After the death of person, a *Vaishnava* goes to *Vaikunta*, the place of eternal bliss

Vaishnavas : People who practice *Vaishnava* system

Vaishnavism : A part of Hinduism referring to a major tradition, system, culture and philosophy of revering Lord *Vishnu* as the supreme

Vaishnavite : A term indicating relationship to *Vishnu*. Persons, communities or sects who consider Lord *Vishnu* as their supreme are *Vaishnavite*. This sect has rites, rituals, practices, symbols, etc. different from other sects such as *Saivites*

Vaishnavites : It is anglicized plural form of *Vaishnavite*

Vaishwadeva sukta : Same as *Vaiswadeva sukta*

Vaishya : One of the existential realities of the **Virat**, which are his thighs and middle part. *Rig Veda* mentions about *Vaishya* in *purusha sukta*. A *Vaishya* is one who takes up economic activities such as trade, animal husbandry, cultivation, agriculture, etc.

Vaishyas : It is anglicized plural of *Vaishya*. It also means community of *Vaishya* people

Vaiswadeva : A form of sacrifice in which the cooked rice is offered into the fire. The *parama purusha* (supreme being) in the form of *Vaisvanara* is satiated by this act

Vaiswadeva sukta : A set of *Riks* in *Rig Veda*, focused on the *Vaiswadeva devata*. It is a set of hymns attributed to the *rishika Aditi* and various *devatas* are eulogized in it. The name of the river *Sindhu* is mentioned in this *sukta*

Vajasaneya Samhita : It is a set of continuous hymns in *Shukla Yajur Veda*. It contains forty chapters and 1975 hymns. These hymns are ascribed to *Rishi Yajnavalkya*

Vajrayudha : It is a weapon symbolizing, indistructability and irresistible force. This weapon is wielded by *Indra*, the chief among *Vedic* deities. This weapon is considered as being made from the bones of *Dadhichi maharishi*

Vara dakshina : A present or gift to a bridegroom by father of the bride at the time of their marriage

Vardeek : It is a Konkani term meaning marriage. Some scholars suggest that it represents 'the moment of seeing the bridegroom by the bride for the first time'

Varna : A Sanskrit term meaning 'cover, colour or choice'. Traditionally, it refers to any of the four realities of a society / humanity i.e. *Brahman*, *Kshatriya*, *Vaishya* & *Sudra*

Varna-ashrama : A Sanskrit phrase that enjoins specific *Dharma* for each part. *Varna* refers to the *dharma* to be followed on account of one's reality of existence i.e. *Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*. *Ashrama* refers to the stage of life and the enjoined *dharma* to be followed for each stage. The four *Ashramas* are *Brahmacharya*, *Grihasta*, *Vanaprastha* and *Sanyasa*

Varnas : It is anglicized plural of *varna*

Vasishta / Vasishtam : It is the name of a *gotra* and *pravara* related to sage *Vasishta*

Vasu gotra : A *pravara* that belong to the lineage of *Sankhyayana* rishi, the disciple of *Sanatkumara*

Vata-Savitri vrata : A day of observing vows & fasting on full moon of *Jyeshtha* month. Married women tie a thread around a banyan tree (*vata*) for the well being of their husbands

Vatsa / Vatsam : It is a name of *gotra* that belongs to the clan of *Brighu* rishi

Vayana dana : An offering of a peeled coconut, fruits, rice, money, betel leaves, areca nut and home made sweets to a Brahman or elders or respectful persons, given on an auspicious day like *Navaratri*, *Vara lakshmi pooja*, *Yugadi*, etc.

Veda : A Sanskrit term which means knowledge. It is a body of ancient knowledge and a collection of revelations occurred to *Rishis* due to their intense meditation on the *Devas* and supreme being. *Veda* is also called as *Shruti*

Veda Purusha : It refers to cosmic being. See *Purusha* also

Vedanta : A Sanskrit term meaning end of *Veda* or completion of *Veda*. One of the schools of Hindu philosophy or *Darshana* (also called *Uttara mimamsa*). The *Upanishads*, *Brahma Sutra* and *Bhagavad Gita* are the primary texts of *Vedanta*. Its texts contain topics related to metaphysics, epistemology, ontology, soteriology, etc.

Vedas : It is anglicized plural of *Veda*. It includes i.e. *Rig*, *Sama*, *Yajur* and *Atharva Veda*

Vedic : It is a demonym of *Veda*. It means that which is related to or belong to *Veda*

Vedic Shakha : A phrase that denotes a specific branch of *Veda*. A *Veda* is classified into different branches. For example *Shakala* and *Bhashkala* are two branches of *Rig Veda*

Vet : It is one of the three categories of Sanskrit verbs based on the terminal 'it'. It is a class of verbs which may or may not take 'it' as its terminal

Vibhakti : A term related to the Sanskrit grammar. It determines the 'case' of a noun. There are eight possible cases to a noun and six of which are related to action and two are only for addressing a noun. The eight cases of nouns are Nominative, Accusative, Instrumental, Dative, Ablative, Possessive, Locative & Denominative

Vidya Vinodini : It was Malayalam literary monthly magazine published from Trichur (1889 -1902)

Vihara : A Sanskrit term denoting dwelling place of Buddhist monks or a monastery where monks stayed for short periods. There were many *Vihara* in *Magadh* region

Vihars : A term related to *Vihara*. *Vihar* means a secluded religious place, monastery or academy where many inmates lived for a short period of time. This anglicized plural term is often used to refer to residences of Buddhist monks

Vijayadasami : 10th day of *Ashwayuja* month, a day after *Navaratri*. Konkana Brahmans celebrate *Vijayadasami* in a profound manner. *Saraswati devi* is exalted on this day and all new beginnings are made. The children of three years of age are taught alphabets for the first time. Students offer *gurudakshina* to their teachers on this day

Vikramorvashiyam : A Sanskrit play written by poet *Kalidasa* in the 4th century AD. It is a romance story about *Pururavas* and *Urvashi* in drama/ play form

Vinayaka chaturthi : A festival for lord *Ganesha*, the remover of obstacles. It falls on the 4th day of *Bhadrapada* month. Konkana Brahmans celebrate this day with installation of clay *Ganpati* with decoration and *modaka* as *naivedya*. After pooja to the installed *Ganapati* for next ten days, on the *chaturdashi* i.e. 14th day of *Bhadrapada*, the *Ganapati* is immersed in a water body with spirited and lively procession

Virat : A Sanskrit term meaning huge, gigantic, or vast. It is total manifested universe

Virat purusha : It is perceptible manifestation of Lord *Brahma* from the Supreme being which includes all the sentient and non-sentient beings of the universe. *Virat Purusha* encompasses all the perceptible and imaginable phenomenon of the universe

Vishnu loka : It means world or abode of *Vishnu*. *Vaikunta* is considered as the ultimate and eternal state and space of Lord *Vishnu*

Vishnu purana : One of the 18 *mahapuranas* which describes various *avatars* of *Vishnu* and exalts him as the supreme. It also praises *Siva* and *Brahma* as equivalent to *Vishnu* but having distinct roles. In comparison, this *Purana* has only about 8000 verses. As per the *pancha lakshana* scheme, i.e, the five qualities needed for a *purana*, *Vishnu purana* is an excellent text for spiritual upliftment. This *purana* also mentions about

Saptakonkana

Vishwamitra / Vishwamitram : It is the name of a *gotra* and a *pravara* which is linked to *Vishwamitra rishi*. Many *pravaras* such as *Kaushika*, *Aghamarshana*, *Devarata*, etc. are linked to this *gotra*

Vivrita : In Sanskrit, it is the practice of pronouncing end vowels in a word with a firm or open manner

Vrishotsarga : A Sanskrit term meaning letting loose a bull. This is associated with an archaic ritual performed during obsequies of a dead person. On the eleventh day, from the day of death of a person, a bull is let loose to wander. The belief is the sins of the dead person are washed and the spirit of the person goes into the world of *rudras*

Vyasa pooja : Pooja to *Vedavyasa* is performed on the full moon day of *Kartika* month. *Vedavyasa* is the lighter of knowledge lamp through his contribution to the humanity by editing *Vedas*, writing *Mahabharata*, *Bhagavata*, *Purana*, etc.

Yaga : A Sanskrit term referring to a systematic ritual performed around a sacred fire by *Vedic* priests. The fire is the agent of the deities and the offerings are the sacrifice made by the *Yajamana* or the originator of the *yaga* to the deities

Yagas : It is anglicized plural form of *Yaga*

Yajamana : A Sanskrit term having different meanings. Here it means a person who perform a sacrifice or the enjoined actions i.e. obsequies to the ancestors

Yajna : A Sanskrit term referring to offering made to a sacred fire. It is a sacrifice made now for the good in future, it is an opportunity cost too. *Yajna* has been a *Vedic* tradition and it can take forms such as *Jnana yajna*, *Japa yajna*

Yajnas : It is anglicized plural of *Yajna*

Yajnavalkya Smriti : A text on *Dharma shastra*, that has three sections distinctly dealing in customs, judiciary and penal processes respectively

Yajnopavita : A cluster of 3-6 threads made of cotton and sanctified by specific ritual. It is worn by people who are initiated into the *Vedic* learning. *Yajnopavita* is worn across the chest while resting on the left shoulder of a person. It is a symbol of *Vedic* followership and is used during *Gayatri japa* and other *Vedic* ceremonies

Yajur Veda : It is one of the four ancient texts of *Sanatana Dharma* i.e.

Vedas. This *Veda* is grouped into two sections i.e. *Krishna Yajurveda* and *Shukla Yajurveda*

Yajur Vedis : The Sanskrit phrase means a person versed in or a follower of *Yajur Veda* text

Yaska nirukta : It is a text written by the scholar *Yaska* of 5th century BC on the etymology (origin of words) of *Vedic* terms

Yati : A Sanskrit term having many meanings. Here, it is a person who has brought senses and passion under control

Yavana : It is a Sanskrit term used to refer to people from Greek or any person other than Indian origin or Moors. Its anglicized plural is *Yavanas*

Youvanashwa : Name of a *pravara* belonging to the *Kutsa* lineage or *gotra*

Yugadi : This is the new year day as per the *Shaka* calendar. *Konkana Brahmans* call this day as 'Samvatsara padvo' or 'samsar padvo' in Konkani. This day is celebrated with splendor, listening to annual almanac and visit to temples

Zamorin : Name of the traditional kings who ruled Malabar coast of north Kerala. This term is used by Portuguese to refer to the rulers of *Kozhikode* and *Ponnani*. Actual Malayalam term for the kings of Malabar was *Samoothiri* (Zamorin)

Zend Avesta : It is the name of a collection of religious texts of *Zoroastrians* of *Persia*.



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Sahityakusalan M. Seshagiri Prabhu A Literary Genius of Kerala

- N. Purushothama Mallaya
(Padmasri Awardee)

In the words of Mahakavi Ulloor Parameswara Iyer, Sahityakusalan M. Seshagiri Prabhu is "one of the ornaments of Kerala whom it is his countrymen's pride to respect and privilege to admire" and as "one of the profoundest Sanskrit Scholars of the day with a mind stocked with encyclopaedic information on a vast variety of topics and engaged with indefatigable zeal in the pursuit and propagation of knowledge."

Seshagiri Prabhu was born at Tellicherry on 3rd August 1855 in a poor family of Gowda Saraswat Brahmins as the sixth son of Mr. L. Madhava Prabhu, a commission agent. He joined the Calicut Provincial School in 1865. He lost his father three years later. He continued his education with considerable difficulty. Being an intelligent student he distinguished himself at School and passed his matriculation examination in first class in 1875. He passed his F.A. in 1877 with Malayalam as second language.

Mr. Prabhu entered Government service on the 27th of January 1879 as an acting Malayalam Pandit on a monthly salary of Rs. 15 and became the Third Assistant there next year.

Mr. Prabhu appeared privately for his B.A. examination in History with Sanskrit as his optional subject and passed two parts of it in 1888 and 1891. In August 1892 he was made Deputy Inspector of Schools, South Canara. He passed M.A. in Sanskrit in 1903. He retired as the Vice-Principal of the Training College, Rajamundry in 1914. After retirement he settled down at Calicut. He later served as the Headmaster of Thirumala Devaswom High School, Cochin from 1916 to 1919.

Mr. Prabhu first came to the notice of the literary world in 1902 at the convention of the *Malayala Bhasha Poshini Sabha* held at Tellicherry and was appointed a member of its Committee for the production of works on Malayalam grammar and language. He produced two primers on Malayalam grammar - *Bala Vyakaranam* and *Vyakaranamitram*. He had contributed a series of explanatory and critical articles reviewing Kerala Panineeyam of A.R. Raja Raja Varma. These articles earned him high appreciation from scholars including Raja Raja Varma. He also contributed articles on philosophic topics in the *Bhasha Poshini* Magazine published under the editorship of K.I. Varghese Mappillai. At the request of Mr. Varghese Mappillai, Mr. Prabhu published a small introductory volume to Kerala Panineeyam. In 1911 he was appointed a Member of the Board of Studies in Malayalam, Sanskrit and Dravidian Languages in the Madras University with which he was connected till his death. He had to his credit a number of Malayalam works namely, *Sishumodakam*, *Valsaraja Charitam*, *Veda Vyasan*, *Sita*, *Savitri*, *Uma*, *Harshacharitam*, *Naganandam*, *Balamitram*, *Vyakarana Darsanam* etc. *Dhatu Kavyam* and *Vasudeva Vijayam* are two of his early Sanskrit works.

Seshagiri Prabhu was also a social reformer. In the second *All India Brahmin Parishad* held at Mangalore he pleaded strongly for one day marriage. He became the President of the third *All India Brahmin Parishad* held at Kavale in Goa in 1910.

Besides *Bhasha Poshini* he also contributed articles to *Vidya Vinodini*, *Rasikaranjani*, *Bharati*, *Veda Vyasan*, *Nair Samudaya Parishkarani*, *Sadananda Vilasam*, *Mangalodayam*, *Saraswata Bodhini* and English articles to *Malabar Quarterly Review* and *Brahmavadin*.

He served on the University Commission appointed to visit colleges in the Madras Presidency when he was the Headmaster of T.D. High School, Cochin.

A brief history of Konkani Brahmins written by him was published



Sahithyakusalan
M. Seshagiri Prabhu

in 1912 by the Cochin Government in the book entitled "*Cochin Tribes and Castes*" by L.K. Anantha Krishna Iyer. He had also written a thesis of *Gowda Saraswatha Brahmin Colonisation in Goa* and *The Konkani Language*. He had to his credit a collection of 2000 proverbs in Konkani.

He knew more than a dozen languages such as English, Malayalam, Tamil, Telugu, Tulu, Marati, Konkani, Urdu, Kannada, Greek, Latin and Sanskrit.

As a member of the Cochin Text Books Committee, he helped the erstwhile Government of Cochin in the preparation of the syllabus in

Malayalam when the Cochin Educational Code was being revised.

In recognition of his services to Malayalam Literature the then Maharaja of Cochin conferred on him the title of *Sahitya Kusalan* with a gold medal and Diploma on 8th October, 1918.

Till the very end of his life Mr. Prabhu led a religious life. The Upanishadas, the Gita, Ramayana and the Vedas were his favorite companions in old age. He was writing a book on *Vedic Sandhya Vandana* with a Malayalam commentary when his end came at 3.45 p.m. on 24th May 1924. It is aching to note that his own country men and the Academy have now forgotten him.

In order to make the present generation know about the works done by the late M. Seshagiri Prabhu on Malayalam language and literature, a Committee was formed in 1974 at Cochin which observed his 50th death Anniversary on 24th May 1974 at T.D.H.S. Auditorium, Cochin. Many a literary person of Kerala participated in the function arranged on 24th May 1974 to express the peoples' deep respect for him. Prof. Joseph Mundasserry, then Vice-

Chancellor of the Cochin University inaugurated the function which was presided over by Sahitya Nipunan T.M. Chummar. The Konkani Bhasha Prachar Sabha, Cochin, Sukrtindra Oriental Research Institute, Cochin, The Kerala History Association, Ernakulam, The Samastha Kerala Sahitya Parishad, Ernakulam and the Sanskrit Parishad came together for the function to respect the great literary man of Kerala - Late Sri Seshagiri Prabhu.

Author was the Convener of the 50th Death Anniversary Observation Committee (1974), Cochin. Reproduced from the Souvenir of Konkani Bhasha Prachar Sabha, Cochin, commemorating its Decennial celebrations published in 1975-76.



M. Seshagiri Prabhu and A. R. Raja Raja Varma Kail Tampuran have been particularly active in investigating the grammar and structure of the language, and their contributions to journals show remarkable powers of research, exposition and criticism. These and several others contribute some of their valuable productions to periodicals. Besides these two journals, there is a large number of others which are similarly devoted to the improvement of literature, and of newspapers which keep open special columns for purely literary matters. In their aim and scope, the novels, journals and newspapers are the characteristic outcome of English education. If we consider the limits of this circumscribed language, and the late stage of its development, it may be said that its literature is perhaps rich and varied in proportion to the number of readers. Towards the end of the last century, S. Govinda Pillai of Travancore published *A History of Malayalam Literature*, a work which bears marks of considerable industry and research.

University of Madras

THE CALENDAR for 1924

Vol. I

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Regulations, Subjects for Examinations
and Appendices



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1924

Here a few relevant and significant pages from the Calendar of the University of Madras, published in 1924, are reproduced. Please see Page Nos. 48 to 50 of the Calendar which gives the name of M.R.Ry. M.Seshagiri Prabhu Ayl. M.A. was appointed from 24th April 1922 for 3 years, as a Member of Board of Studies of Dravidian Languages.

Courtesy : Dr. S Karunanidhi, Emeritus Professor of Psychology at University of Madras, my teacher and guide.

BOARDS OF STUDIES

BOARDS OF STUDIES (3 Years)

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19th July, 1922.

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6th August, 1922.

- 3 The Rev. Allan F. Gardiner, M.A.

- 4 The Rev. H. J. Quinn, S.J.

1st April, 1922.

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- 10 W. S. Duncan, Esq., M.A.

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49

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6th February, 1924.
- 2 M.R.Ry. R. A. Nannangar Avl. B.A.
24th April, 1923.
- 3 M.R.Ry. H. B. Atre Avl., B.A.
7 Sriman Divakarai Ratan Mahasay, B.A., L.T.
12th January, 1924.
- 4 M.R.Ry. Mahamahopadhyaya T. Ganapathy Sastrigal.
23rd April, 1923.
- 5 Sriman. Madhusudan Mahapatra Mahasay, B.A.
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- 5 The Rev. C. H. Monahan, M.A.
- 6 The Hon'ble Dewan Bahadur L. D. Swamikannu Pillai Avl.
M.A., B.L., LL.B., C.I.E., I.S.O.

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50

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- 6 The Hon'ble Rajah P. Ramarayana Ayl., M.A., M.L.C.

24th April, 1922.



- 6 M.R.Ry. M. Seethagiri Prabhu Ayl., M.A.

- 7 M.R.Ry. K. V. Subbaya Ayl., M.A., L.T., M.R.A.S.

- 8 M.R.Ry. Mahamahopadhyaya V. Swaminatha Aiyar Ayl.

9th January, 1923.

- 9 M.R.Ry. Rao Bahadur H. Narayana Rau Ayl., M.A.

29th March, 1923.

- 10 M.R.Ry. S. Anavarsatnayakam Pillai Ayl., M.A., L.T.

4th August, 1923.

- 11 M.R.Ry. G. N. Anantaramaia Sastri Ayl., M.A.



Sashidhar M.
Prabhu

My Grand Father - A few scattered thoughts

A few days ago during a visit to our house Shri. Anand G. Kamath and Shri. Payyanur Ramesh Pai requested me to write an article about the memories I had about my grand father the late Sahityakushalan M. Seshagiri Prabhu, I was a little embarrassed. I had not the good fortune to see my grand father.

Strange as it may seem, I am 101 years younger than my grand father, and he had died 32 years before I was born! The reason for the disparity in our ages is twofold. For one I am a grand son of the great man by his second wife Savithri whom he had married a few years after his first wife Padmavati had died. Secondly my father married late and I am the youngest child. The age difference between me and my eldest cousin is 56 years! That being the case it is not strange that I had not seen my grand father. I have no direct memory about him.

The late Dr. V. Nagoji Rao M.B.& C.M. had written in his 'Appreciation' to R. Madhava Pai's Malayalam biography of Madhava Seshagiri Prabhu published in 1943 - "One's reminiscences of such a great soul like the late Madhava Seshagiri Prabhu usually cannot find a place in a book which deals mainly with his literary activities. And when one happens to be a close relation, he feels peculiarly incompetent to give his thoughts to the press for publication". I was in a similar dilemma. An even greater dilemma than the learned doctor faced, since I am the great man's grandson. Dr. Rao at least had reminiscences to share while I had none. But having assured Shri. Kamath and Shri. Pai that I would contribute an article for the forthcoming book I couldn't back out now.

Inspired by the words of the famed British journalist A.G. Gardiner

A History of the Malayalam Language

In the ^{much} ~~the~~ ^{number} of this Review ~~for~~ ~~the~~ ~~fact~~, the similarities in the phonology of ^{Malabar} ~~Malabar~~ and Malayalam have been shown. As ~~phonology~~ ^{phonology} is concerned with the external structure of a language and ~~does~~ ^{to} not deal with ~~the~~ ^{the} ~~internal~~ ^{internal} principles of ~~language~~ ^{language}, the phonetic resemblances pointed ^{to} above are not enough to establish any genealogical relationship between the two languages compared. Resemblances in the sounds and the meanings of words belonging to languages that are in no way connected may be quoted to show that too much reliance cannot be placed on the external similarities of sound only. The Kanarese 'gā'li' (ಗಾಲಿ) and the English 'gale', and the Malayalam 'kollā' (കൊല്ല) and the Dutch 'kollan' mean the same thing. These are not loan words in any of the languages, for they are found in the literature of the respective nations long before western commerce and civilization brought them into contact. But these similarities in sound

Seshagiri Prabhu had started writing a History of the Malayalam Language but could not proceed much. First page from the unaccomplished task left at his home in Thalassery.

that "the pen originates the thought", I sat down to write, armed with my pen. No inspiration came. I could not coax out a single word from my pen. I relapsed into a brown study. How long I sat there I cannot say; but suddenly I woke up from the reverie with a start. At last I had an inspiration. All the knowledge that I had about my grand father was what I had gathered from his writings, both published and un-published, and from the writings of others about him. I decided to utilise this information and garnish it with a few snippets collected from the repertoire of incidents I had gathered from my elders. That was the only thing I could do and this is the result for what it is worth.

My father and uncle (Father's elder brother) had told me that grand father was an honest straight forward man. He was frank. Often brutally frank. From what I could gather he was of a serious temperament - a no nonsense man. It seems that the priests were very wary when they came to perform any function at our house, because grand father would not allow any 'short-cuts' and would point out any mistakes made in chanting the mantras. His children held him in awe and respect. Grand father was not a tyrant and loved his children very much, though he was a bit shy of expressing it. Perhaps the disciplinarian in him as a teacher prevented a more free expression of love for his children.

We still have many of the diaries that he kept. They mostly contain the monthly family expenses. Rarely however one finds other notes jotted down. Such as comparison of verb roots of Kannada, Tulu and Telugu or some such writings. The material gathered from books would be neatly written down in note books along with his comments for future use. He had a separate note book for each subject or for related subjects. Luckily for his penchant for quality note books and papers, several have survived and are still readable, despite being more than a hundred years old! The note books cover a wide range of subjects from Vedic studies and philosophy to grammar and linguistics. The books shed light on the wide variety

of subjects that he studied and the deep knowledge he had in each of them.

We have some of his unpublished manuscripts that are mostly incomplete. A few are complete. A perusal of these will convince any one that it is the work of a prodigious mind. He was systematic and thorough in his approach. He would never venture to comment on a subject unless he knew all the facts. He was a voracious reader who seldom forgot what he read. This capacity and the notes he kept on what he read enabled him to put down his theories and arguments in a precise and cogent manner that made them difficult to refute. He could quote texts effortlessly either to buttress or rebut an argument.

His method of writing was also unique. He used only the best paper for his work, and wrote only on one side of the sheets. He also left a wide margin, where he could add lines if need be, as he revised his work. He usually wrote using two colours of ink. Black and red or blue and red. Usually the main article will be either in black or blue as the case may be, while the quotations from other works would be in red.

My grand father was orthodox and performed his daily *Sandhyavandanam* and *Poojas* till his death. He was not an obacurantist. He was open to suggestions and accepted new ideas if he was convinced that they were good for the society. During his teaching days many students of our community were reluctant to join the course in allopathy, as modern medicine was called in those days, because the students had to dissect cadavers which was considered polluting to a *Brahman*. I had heard my father say that grand father had persuaded many such students to shed their inhibitions and join these courses.

The fact that he was not superstitious is emphasised by the "Dancing Oracle" incident mentioned by Dr. Nagoji Rao in his '*Appreciation*', in the book mentioned above. It seems that a man pretending to be an oracle was dancing in the Tellicherry G.S.B. Temple. Grand

father realised that the man was not a genuine oracle but a pretender and promptly set forth to expose him as a hoax.

I cannot claim any originality in this article except in the manner in which I have articulated matters most of which are already in public domain and any attempt to prolong the same will be a mere repetition in pedestrian prose, of the facts expressed more succinctly by better minds than mine.

However in winding up the article it will not be out of place to quote the famous American author and humourist Mark Twain. He had written "Lead such a life that even the undertaker is sorry when you are dead". Perhaps Mark Twain had some one like my grand father in his mind when he wrote those words.



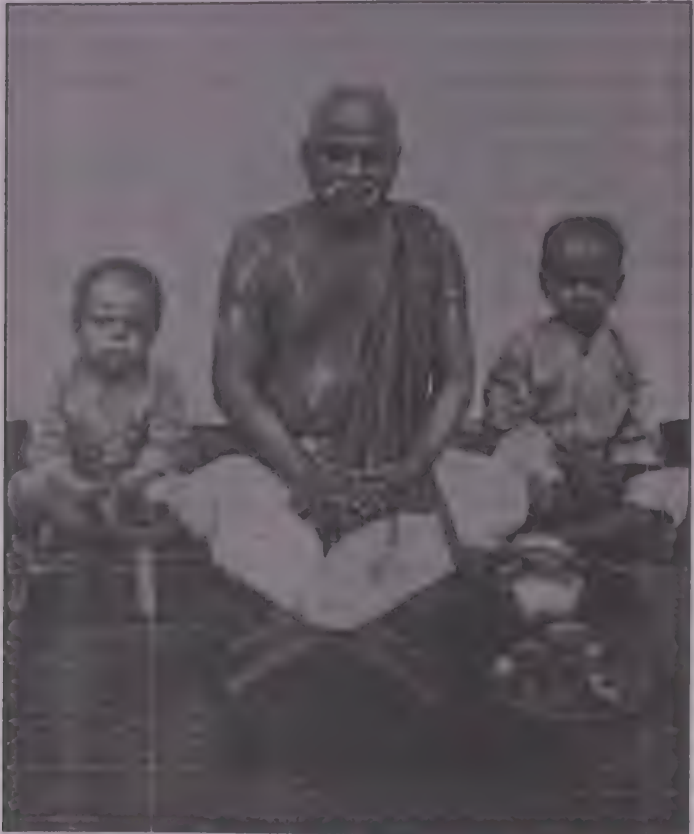
A short video of 2 minutes 52 seconds discribing the biography of Sahityakusalan M. Seshagiri Prabhu has been produced by Sri. Payyannur Ramesh Pai. It is uploaded in YouTube under the series 'Meet some Konkani Stalwarts' as Episode-3. There are vaious slides shown in the video which can be viewed in the URL

<https://youtu.be/vsUFbDtnY7A>

Those who have QR Code reader App installed on their mobile hand-sets can easily scan the QR Code given below and watch the video :



From the Family Album :



M. SESHAGIRI PRABHU sitting with his two sons - On his right side is MUKUND PRABHU (Father of Sasidhar M. Prabhu) and on left side is MADHAVA PRABHU (Also known as Ramesh S.M. Prabhu). Mukund (1907-1992), acquired MBBS Degree and served as a military doctor. As Dr. M. S. Prabhu he travelled abroad also. Madhava (1905-1927) graduated with B.A. and M.Sc degrees.



Family of Seshagiri Prabhu's eldest brother KRISHNA PRABHU seen with his wife TULASI, seated on the chair. Standing behind them is GOVIND, their son, and his wife PADMAVATI. The boy standing between Krishna Prabhu and Tulasi is the son of Govind



KAMALA BAI, also called RATNA or SARASWATI, was the eldest daughter of M. Seshagiri Prabhu. She was born on 12th August 1901 at Mangalore (M.E. 1076 Karkatakam 28th). The famous 'Thali Case', a unique episode in the history of Indian Freedom movement, occurred due to her stubborn stand. She passed away on 16th December 1986. She is seen with her husband L. Surendranatha Prabhu B.A. B.L, also born in Thalassery, a leading Advocate in Malabar. He was a follower of Swami Sivananda Paramahansa, and was a dynamic leader with tremendous organisational power that he was in the forefront of the Independence Movement. He advocated the cases of other freedom fighters. He was a Gandhian and activist of Civil Disobedience Movement. He was imprisoned on multiple occasions for taking part in 'Quit India Movement'. He died almost a martyr at the tender age of 48 on 17th March 1944.



SHARADA, daughter of M. Seshagiri Prabhu, is seen with her husband RAGHUNATH KAMATH of Aluva. This photo was taken in 1914 on the occasion of the *Upanayanam* of Madhav (Ramesh S.M. Prabhu, taller boy seen on our left side, seated on the ground). Mukund Prabhu, younger brother of Ramesh S.M. Prabhu, is seen on the right side.



SHARADA, another daughter of M. Seshagiri Prabhu, and her husband Raghunath Kamath



INDIRA (1912-1985),
daughter of
M. Seshagiri Prabhu,
seen with her
husband
D. Venkatesh Pai



RAMACHANDRA S. PRABHU (1880-1956) was son of Seshagiri Prabhu. He compiled a book 'Mhannya Soru' (Garland of Proverbs), a collection of over 2,000 Konkani proverbs, idioms and phrases. His wife SITA (Also called BHAVANI) and daughter TARA are also seen.



LALITHA BAI, the youngest daughter of M.Seshagiri Prabhu, was born at Calicut on 09.09.1920 and was an active member of the Indian National Congress. She took B.Sc degree from the Maharajah's College (Now the University College) in Trivandrum. Lalitha is seen holding baby Ranjitha, daughter of her brother Mukund Prabhu (Dr. M.S. PRABHU 1907-1992). Lalitha died at Coimbatore on 15.2.1983.



LALITHA BAI, the youngest daughter of M.Seshagiri Prabhu. RAGHURAM PRABHU, her husband, is seen standing with her. She participated in the "Vimochana Samaram" and was imprisoned in Kannur jail. She was the first woman chair person of Tellicherry Municipality and probably the first woman to hold this post in whole of India itself in early '50s.

SESHAGIRI

R. PRABHU

(DoB : 5th May 1917),
son of Ramachandra
S. Prabhu, retired as
the General
Manager of Canara
Bank. He expired on
31st December 1999.

His son Srinath
Prabhu is a
Chartered
Accountant in
Bengaluru





DR. RANGANATH DASA PAI who was a Medical Practitioner in Kunnankulam, son of NETRAVATI (Daughter of Seshagiri Prabhu)



Sahityakusalan M. Seshagiri Prabhu

In the words of Mahakavi Ulloor Parameswara Iyer, Sahityakusalan M. Seshagiri Prabhu is "One of the ornaments of Kerala whom it is his countrymen's pride to respect and privilege to admire" and as "One of the profoundest Sanskrit Scholars of the day with a mind stocked with encyclopaedic information on a vast variety of topics and engaged with indefatigable zeal in the pursuit and propagation of knowledge."



1855 - 1924

Here is a compendium of Seshagiri Prabhu's essays on the history of his community and language, written both in English and Malayalam.



Sasikanth R. Prabhu

Sasikanth R Prabhu hails from Ernakulam. He has a Masters degree in Applied Psychology from University of Madras. Author of many articles, reference document, he has published research papers, concept notes, training manuals, assessment batteries, magazine articles. He has designed management tools and is a recipient of three awards both National and International. He has 24 years experience as a Consultant, and is the founder of Marg Atreya Consulting.

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